# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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### Church Psalmody and Village Music.

"All my fresh springs shall be in thee."—*Psalms.*

NOR is it not thy praise, Church of our love,
That thou hast sent into each little nook
Of rural quiet, golden sunbeams, shook
From off the wing of thine own David's dove,
And turn'd those melodies which nearest prove
To heart of man, into a sacred book,
Key to the soul's best avenues, a brook
Which leads into religion's secret grove.
If these straw roofs and ivied cots among
There play a gleam of song, 't is no wild fire,
But strings, though broken, of a heaven-taught lyre,
Thus when the cloud of sweetness roll'd along
Fills the melodious dome, blest sounds inspire
Each cloistral nook, vocal with sacred song.

*British Magazine.*

### The Prayer-book.

"The care of discipline is love."—*Wisdom.*

LOVE, from whatever earthly cave he springs,
(That spell of something heavenly dwelling round
Some form or home endear'd,) when he hath found
Meet entrance, he will shake his odorous wings,
And throw a charm o'er thousand meaner things,
Through whatsoe'er at first he sweetly wound
Into the soul; in spells associate bound
He lives, and o'er them his own radiance flings.
Then why should not the peace of holier worth
Love those mute forms which cherish'd first her birth,
And strengthen'd 'gainst the withering blasts of earth?
Nor wonder that a soul, which gladsome lies
Bound in the wreath of ancient liturgies,
Should that her chain beyond all freedom prize.

*British Magazine.*

## THE CHURCHMAN.

From the Protestant Episcopalian.

### A REVERY CONCERNING RELICS.

MESSRS. EDITORS,—Some time ago, a friend of mine having sprained his wrist, I visited an anatomical museum, to examine the structure of the part, and satisfy myself concerning his prospect of recovering perfectly its use. The professor very kindly showed me the specimens that would give me the information I wished, and allowed me to view his whole collection. But as his hour for lecturing was at hand, he soon left me, and I was, for an hour or two, the solitary living tenant of this repository of mortal remains.

As my curiosity began to be satisfied, or rather overpowered—for the collection was too extensive to be at once intelligently examined—I fell into some practical reflections on the frailness of the human structure, and the vanity of life. And from these, my mind passed to a desultory course of thought, in which theology and polemics mingled with the anatomical sights before me.

Here, methought, are "relics" which serve an unquestionably useful purpose—they display our whole fabric, as far as the eye can trace its structure—they are prepared with skill—they are the dead serving the living—some hundreds intending to be ministers of health peruse annually the instruction of these well-prepared portions of our "mortal coil," and go forth through the land, carrying with them this almost sacred lore, for the remedy of disease and the relief of corporeal injuries. If relics ought ever to be worshipped, these surely ought to be—these, so fraught with benefit to man—these, some of the means by which GOD confers on us, or restores to us, the greatest of earthly blessings. All the worship rendered to all the bones of all the saints, since the superstition began, with all the aid of imagination to further its effects, has not wrought as many cures, as will be made in a year or two by any half dozen of the class now studying these anatomical specimens. Multiply these cures into the almost infinite number effected by the host of physicians who derive much of their skill from this museum—and we may safely conclude, that, if relics ought to receive worship, on account of the good they do, these ought, much rather than the crude remnants which tell no more of the fabric to which they belonged than a paving stone does of geology.

Or, if moral benefit be named, I see not why the relics of the museum should not still have preference over those of the shrine. The lesson concerning the frailness of life, is the same in both. But the former display the skill of the Creator, often most curiously and minutely developed, while the latter are usually but misshapen lumps rescued from a half rotten condition, or mere shavings from these. And if the Romanist should argue that his relic brings to mind the virtues of the saint, we reply, that they do so by the help only of the legend, which could do the same without the relic—whereas, in this museum, the relic is often itself the legend, teaching us the deep lesson of the sad effects of luxury and vice. In short, the relics of the museum show us the Deity, as visibly as he ever appears in his works, and so leads us to worship Him, and none inferior to him—while the Romish relic shows only a dead man, and asks, from the superstition which it feeds in part, for man-worship. If it were not that the former, in their "expressive silence," forbid the sentiment, *they* should be deemed the best entitled to religious veneration.

Passing onward in the museum, I observed a large case or cabinet, with ample shelves, filled with bones, "very many, and lo, they were very dry," and beautifully whitened. I recurred at once to the "valley of bones" in Ezekiel; and, remembering that the "relics" in that vision represented the whole Church, "the whole house of Israel," I could not help asking—Why did not the Prophet worship these, in his vision? It was morally certain that the whole Church contained saints; and if a similar exhibition were made to a consistent Romanist, he would unquestionably perform his religious homage, and so honor the saints, without waiting for their canonization. Surely it would be grossly inconsistent to worship the bones of a single member of the Church, and not do the like reverence to those of the whole Church. If a single assembled congregation had been entombed at some former period, by an earthquake prostrating the walls, and tumbling down the roof of the place of worship containing them, and their, "relics" were discovered in the present day—and if the people had been thoroughly such as the Romanists call Catholics—would there not be as good reason for crossings and genuflexions in their presence, as there is for such actions when some bone or tooth of a saint of the same age is greeted by their gazing eyes? The only argument against it would be, a doubt whether there was any real saint in the congregation so destroyed—but such a doubt, including priests and communicants, young disciples and old penitents, the best of a multitude of the "holy mother's" family, would be little creditable to her as a branch of the true Church, and less so to the saint-manufacturing institutions which she has added to the genuine ordinances, probably because she deemed the latter insufficient for her purpose.

Farther on, there was a cabinet of another sort. It contained a mummy, probably a genuine one, as my friend the professor deals in nothing spurious. This singular spectacle—my thoughts having already taken the turn toward Scripture, reminded me that Jacob was "embalmed" in Egypt, before being buried in Canaan. And I could not help asking several questions—Did the children of Israel worship his dead body, as the Romanists say he did the "top of his staff," or crutch, or walking stick? Did the Israelites desire the "physicians" of Joseph to cut out one or two of their father's bones, to make relics of, ultimately to be preserved in the tabernacle and Temple, and there to receive worship? after they were settled in Canaan, did they rifle the "cave in the field of Ephron," and take away some of the bones of Jacob, from the mummy into which (I suppose) he had been made, or some of those of Isaac or Abraham, or of their wives, to comply with the prescription of this kind of worship, as definitively and infallibly set forth by the Council of Trent, and Pope Pius IV.; their infallibility being the pledge that such worship always existed in the Church? Did the Israelites, the Church of those days, do any such thing? I suppose not; for nothing to that effect is said in Scripture, where, if such worship was a religious duty, we should certainly find it recorded.—Joseph, likewise, was "embalmed and put in a coffin in Egypt," such an embalming, I presume it was, and a coffin of similar fabric, with the specimens now before me in this museum. And the Israelites for near a hundred and fifty years, took such care of his "bones," as his mummy seems to be called in Scripture, that they had them at hand when summoned out of that country—and carried them in their camp for forty years—till they were established in Canaan, where they buried them. Now, why did they not worship them—in Egypt—and in the wilderness? and why did they bury them in Canaan, instead of keeping them above ground, in some accessible place, in some goodly shrine, where the relics, or rather the undivided relic, in the least disgusting form of such things, might receive the honors alleged to be due to the 'corruptible body' of a saint? On these points I can only say, that there are some questions which a child can answer, and answer rightly, while it would puzzle more than "seven men who" think they "can render a reason" to answer them the other way.

In yet other cabinets were exhibited a large number of diseased bones—sad spectacles to the eye—but eminently instructive to the practitioners of the healing art—and through them, wonderfully beneficial to our frail and feeble race. They show how *life* may, in many cases, be preserved, a threatened overpowering of death annulled, and the diseased and wasted invalid be "revived," and "delivered from going down to the pit," and his "flesh become fresher than a child's." By an association of thought, not forced I think, at least not much so, I reverted from these to the bones of the Prophet Elisha, on touching which, the dead body of a man, let down into his sepulchre, "revived"—so that, as the apocryphal writer beautifully says, "after his death his body prophesied," "at his death his works were marvellous." Marvellous indeed! and if the relics of a dead man may justifiably be worshipped, here was a case of the most unquestionable sort. Elisha had been a prophet, inheriting the "mantle" and a "double portion of the spirit" of Elijah—he had wrought great miracles—he was a saint of the highest order—and even after his death, GOD honored himself by making his bones an instrument of his own power. Yet, did the Church worship his relics? Did it do so, even under the reforming administrations of Hezekiah and Josiah? Is there a hint that such homage was rendered, or ought to have been rendered? No, not a word to such effect—neither in Scripture, nor in the Apocrypha—in other words, none in the whole Scriptures of the Romanist. And what is the result? It is, I apprehend, nothing less than this—that, the case being that of one of the most eminent saints, and of a miracle performed in the tomb of his relics, and in contact with them, if the worship of relics is acceptable to GOD, the word of GOD is guilty of a *suppressio veri* in not giving us information, or at least an intimation to this effect. If I am right in this inference, it is evident that the hypothesis which leads to it must be wrong: there can be *no* suppression of the truth in the Bible. It cannot be, then, that GOD is pleased with the worship of human relics.

The cases of John the Baptist and St. Stephen are also in point. They were both killed, and the disciples of the one, and the brethren of the other, respectively, "buried" their corpses. Not a hint is there, in *those* times, of the least religious veneration paid to their bodies, or to any relic of them. Only in after ages, when the "volume of the book" was completed, and when weaknesses and whims were ingrafted on our holy religion, was it said to have been discovered that this species of worship was a duty. Then only it was that their remains, if they were indeed the genuine ones, were intruded upon by ecclesiastical resurrection men, and brought forth to disgrace the sanctuaries of GOD, more than this museum is graced by the numerous, varied, and skilfully prepared specimens which contribute to the knowledge and happiness of man, and illustrate beautifully the glory of the Creator.

My friend, the professor, returned from his lecture, and, after thanking him for the favor he had kindly allowed me, I left him, and came to my study, to pen these desult ry thoughts. There are two further remarks which I wish to add to them.

1. It is well declared by Solomon, that "a living dog is better than a dead lion"—from which I infer that "a living lion is *much* better than a dead lion," and, by parity of reasoning, "a living saint is much better than a dead saint." It follows, that if a dead saint, his dead body, or a relic of it, is to be worshipped, much more should he be worshipped while living. Now, it is written that Peter and Paul and Barnabas had the offer of worship, but the "living lions" refused it; (Acts x. 26, xiv. 14;) have the superstitious among Christians been as blameless concerning the 'dead lions?' Alas, how unlike the Apostles, whom yet they profess to honor and to imitate! View also, in connection with these facts, the conduct of the disciples toward JESUS. They worshipped him before he was slain, and after he rose—but not his body while dead. If a dead body should *ever* be worshipped, it should have been—the obligation was most imperious, in this case. But, be it reverently spoken, even this inanimate Personage, though "the Lion of the tribe of Judah," was not 'good' enough to be entitled to this homage. With such a lesson before them, how passing strange it is, that men worship the lifeless relics of those who were not, like JESUS, "holy, harmless, undefiled, separate from sinners, and without sin," but frail beings, "of like passions with themselves!" What a very passion, in the worst sense, is the inclination of mankind to idolatry!

2. A passion indeed, and one which is "never satisfied, and never says, It is enough!" Else, why do the Romanists hunger and thirst for relics, when they have in the eucharist, as they allege, the very body and blood of the Saviour daily before them? This is not, indeed, a relic; but it is, on their construction, "much more than" a relic—and so exalted an object of their worship ought to exclude these inferior ones, all of them. What is a fragment of the true cross, when the real body that once hung upon it is present! what the ashes of a martyr, when the real flesh of the great Martyr is constantly "lifted up" to the adoring congregation! what the blood of St. Januarius, when the real blood which took away sin is daily on the altar! I take the Romanists on their own ground, of transubstantiation. Others who believe not that doctrine, yet have a longing for strange worship, want this preventive of the superstition to which they are so foolishly inclined. But the Romanist has not even this shadow of an excuse—he has always at hand the visible object of reverence, compared with which, all others ought, with him, to shrink into insignificance, and if he *will* extend the prostration of his knee and his heart to other objects than "the King invisible," let him, in consistency, be content with the wafer.

For myself, sinful as I know I am, I certainly am a stranger to this kind of longing, call it επιθυμια or φρονημα—not a conception have I of the inclination to pay divine homage, or *psuedo*-divine homage to man, or dead men, or dead men's bones, to pictures or images, to gaudily dressed dolls or half-shaped toys—neither has any Protestant, who is not weak in his faith. The only sensation kindred with this longing—and it is but remotely so—is that produced by the finer paintings on sacred subjects—which therefore, I fear, are not without proportional danger to us. But were I certified that all the relics in an anatomical museum, exquisitely prepared and even wonderful as many of them are, were obtained from saints of the highest character, canonized ecclesiastically, or by the united voice of all Christians, though I should gaze on them with admiration, and study them with improvement, and be led by them to adore the great Supreme, I should worship *them* as little as I would the contents of a morgue or a charnel house, or the idols in a temple of Juggernaut.

For the Churchman.

### THE HOLY BIBLE,

*Containing the Old and New Testament in the Common Version, with amendments of the Language.*

BY NOAH WEBSTER, LL.D.

MR. EDITOR,—The accompanying profound dissertation that appeared in a recent number of the New-York Mirror, on Noah Webster's presumptuous translation of the Holy Bible, and his futile attempts to alter the orthography and unsettle the principles and structure of the English language, is respectfully submitted to your judgment to be transferred to the columns of the Churchman, for the benefit of its numerous readers. The writer is not avowed, but every Protestant, of every Christian denomination, who loves and venerates the Holy Scriptures, will acknowledge his obligation to the able advocate of the authorized version and orthography of the English Bible.

"The English translation of the Bible," said the celebrated Selden, "is the best translation in the world, and renders the sense of the original best." Such was the opinion of the most accomplished linguist, and the ripest scholar of his own, and probably of any other age; formed and expressed at a period when translations of the Scriptures had appeared in all the principal languages of Europe. And such has been the concurrent testimony of the wise and the learned from that day to the present. Nor can we wonder at the commendation so uniformly and so cordially bestowed; for if inspiration has been imparted to any human effort since the apostolic age, it was enjoyed by the eminently pious, and profoundly learned men, to whom this sacred task was assigned.

It is obvious that the chief merit of a translation consists in conforming, as literally as possible, to the original text. If the Bible, as we believe, is the revealed will of the Most High, communicated in languages which have ceased to be vernacular, and consequently are known only to the learned, how infinitely important does it become that the translation should minutely and word for word accord with the original tongues? The least unnecessary departure from this rule is paraphrase, instead of translation; and how shall the unlearned be able to separate the translator's dross from the pure gold of heaven-born truths? How responsible, then, is the condition of the translator! He stands, as it were, upon Mount Sinai, and, like the Jewish lawgiver, becomes the immediate organ of communication from heaven to his fellow-mortals. Let him see to it, first, that he is duly commissioned to this high office. Then let him beware lest he incur the tremendous guilt of adding to, or taking aught from, the Divine Word. Let him not presume to sit in judgment upon what is either just in sentiment, or "decent" in language, in the message which the GOD of heaven has thought proper to send to the creatures he has made; but with humble reverence, and scrupulous exactness, let him render every particle of the original, as far as the power of the language he employs, will admit.

And such, if we may believe the chronicles of the time, was the course pursued by the translators of the Old and New Testaments, in the reign of James the First. They were selected (forty-seven* in number) by that prince with special reference to their qualifications for the undertaking. Having divided themselves into sections, allotted to each a distributive share of the work, and commended the enterprise to the Divine guidance, they entered upon their labors. Six years were devoted to the hallowed employment, with a faithfulness and diligence of which there are few examples. The whole body carefully revised, at stated intervals, the labor of each section, by comparing it not only with the original, but also with the several translations which had already appeared in the English and other European languages. These circumstances are brought to the recollection of the reader, to remind him of the care, the circumspection, the intense solicitude with which these holy men performed the solemn service assigned to them. It was their chief aim to transfuse not merely the spirit, but the very letter of the originals into their work, as far as difference of idiom would allow; and it is to their success in this attempt that we owe the unrivalled excellence of the translation. For it may be safely affirmed, that not the most finished Hebrew and Greek scholar, not the most enthusiastic admirer of those tongues, can enjoy with a keener relish than does the English reader, the matchless beauties of thought and expression which characterize the sacred writings.

* Fifty-four was the original number; seven were excused.

More than two hundred years have elapsed since the translation was completed. Protestantism was then so nearly homogeneous, that no temptation existed on the part of the translators to impress upon their work a single sectarian feature. In this respect therefore, if in no other, it may be pronounced altogether faultless. Accordingly the various evangelical denominations which now exist among us appeal to it, with perfect unanimity, as the common standard of their faith. All, indeed, who believe in the inspiration of the Scriptures, have, by a tacit convention, adopted the present version; nor do we know that a desire for the slightest alteration has been at any time expressed by a single body of Christians, however inconsiderable in number, throughout the widely-extended regions in which the English language is spoken. All receive it as the unadulterated word of GOD. Its phraseology, yea, every word of it, is sacred in their eyes, associated as it is with their earliest and best recollections, and incorporated with their prayers, their books of devotion, and their formulas of religious worship. In short, besides the sacredness of its character, *the English Bible is the standard of the English language*, and it is probably on that very account that the attempt is made to interrupt the harmony of sentiment and feeling which so happily prevails upon this momentous subject, to undervalue the present version in the estimation of the religious public, and to substitute in its place the edition mentioned at the head of this article.

We forbear to express the surprise which our readers in common with ourselves must have felt, that an individual, a layman, uninvited by any public authority, civil or ecclesiastical, should have the temerity to embark in an enterprise at once so delicate and hazardous. Although the attempt is as hopeless as it is useless, and may therefore seem undeserving of serious notice, yet the importance of the general subject, and the desire of holding out a friendly warning to every literary wight who may feel disposed to engage in a similar adventure, must be our apology for bestowing a few remarks upon Mr. Webster's "amendments of the common version of the Bible."

We collect from the introduction that the amendments are designed, 1. To rectify mistakes in translation; 2. To modernize the language; 3. To modify indecent expressions; and lastly, to correct errors in grammar. We ask the patience of our readers while we take a brief notice of each of these heads.

Absolute exemption from error is not claimed for the translation; but, we apprehend, Mr. W. is alike unfortunate in pointing out, and rectifying mistakes. He does not pretend they are numerous, and the greater part of those he suggests are extremely unimportant. We select those which he evidently deems of the most consequence.

He complains that *Cush* is translated *Ethiopia*, and that the mistake had, in early life, nearly made him an infidel; for he was unable to comprehend how a river issuing from the garden of Eden could encompass a territory in Africa. If Mr. W. could have imagined that there might be two or more countries upon the globe bearing the same name, he would have felt that his exposure to infidelity from this cause was indeed very slight.* That such was the fact, in the present case, is not only derived from the heathen authorities cited by respectable commentators, but is clearly inferable from the editor's own concession. He charges the SEVENTY, who translated the Old Testament into Greek, with the *same mistake*, and censures our translators for following their example. Did the *Seventy*, then, who flourished in the reign of Ptolemy Philadelphus, nearly three hundred years before the Christian era, call the territory in question *Ethiopia*? What higher evidence is required that such was the name it actually bore in ancient geography? Nevertheless, Mr. W. inserts *Cush* in the text; and it remains to be seen whether illiterate readers, for whom he expresses so much concern, will not be as sorely perplexed with *Cush*, as he was with *Ethiopia*.

Again—The phrase "GOD forbid" is pronounced an improper translation, and the words "by no means" are substituted. The original Greek is μὴ γένοιτο, and the Seventy render the Hebrew original by the same words. It is the language of *deprecation*, which is justly defined "prayer against evil." The verb being in the optative mood, with the negative before it, is properly *a deprecatory appeal to superior power*. So the translators must have viewed it. They have therefore rendered the passage with peculiar felicity, and in as perfect accordance with the intensity of the original as our language would allow. What shall we say of the substitute? Will the editor or any other scholar seriously pretend that the words "by no means" are a literal translation? They are neither translation nor just paraphrase. It is not strange, therefore, that in Gal. vi. 14, where the same Greek original occurs, these words are abandoned by the editor, and another translation adopted. If mere negation was intended, the Greek would have been οὐ πάντως, (as used by the Apostle Paul, Rom. iii. 9,) or some other equivalent expression. Whatever then may be thought of the received version, the amendment is most clearly inadmissible.†

Once more. The editor is equally unfortunate in preferring the word *demon* to that of *devil*, as employed by the translators. *Demon* is derived from Δαιμῶν, *spirit*, a word of equivocal import, meaning a good spirit, or an evil spirit, and occurs, we believe, not more than once or twice in the New Testament. The original there mostly used is Δαιμόνιον, to which Schrevelius assigns, and, we think, correctly, a more definite meaning, viz. *spiritus impurus seu diabolus*, an "impure spirit or devil."‡ But admitting this word to be as equivocal as the other, all lexicographers agree that both words, in their worst sense, mean *devil*. Now this is the precise sense intended by the sacred writers, and the translators have honestly expressed it in plain English. Mr. W., however, every where adopts the word *demon* without any qualification; consequently, among other passages, we have the following—"Beelzebub, prince of demons," that is, "prince of spirits," including, of course, good and bad—an extension of his authority, we suspect, beyond what Beelzebub himself has ever yet claimed. But the editor should have seen that the topic itself, independently of mere criticism, is debateable ground, from which the exercise of an ordinary degree of prudence might have restrained him.

(*To be continued.*)

* Later in life, the editor discovered that there were two countries, even in Asia, by the name of *Cush*. Both were called *Ethiopia*. Nor is it strange, inasmuch as the two words have the same signification, *black* or *blackness*.

† "GOD speed" is another phrase condemned by Mr. W., and with indecent ridicule; and yet, in his Quarto Dictionary, he treats it as a legitimate phrase, and quotes the Scriptures in support of it! It is analogous to *adieu*, "to GOD"—meaning "to GOD I commend you."

‡ Διάβολος is used for *the devil* by way of eminence; but that the term is not limited to an individual, as alleged by Mr. W., is evident from the Saviour's application of it to Judas Iscariot.

From Herbert's Works.

### A PRIEST TO THE TEMPLE: OR THE COUNTRY PARSON.

THE PARSON'S COURTESY.

THE country parson owing a debt of charity to the poor, and of courtesy to his other parishioners, he so distinguisheth, that he keeps his money for the poor, and his table for those that are above alms. Not but that the poor are welcome also to his table; whom he sometimes purposely takes home with him, setting them close by him, and carving for them, both for his own humility, and their comfort, who are much cheered with such friendliness. But since both is to be done, the better sort invited, and meaner relieved, he chooseth rather to give the poor money; which they can better employ to their own advantage, and suitably to their needs, than so much given in meat at dinner. Having then invited some of his parish, he taketh his times to do the like to the rest; so that, in the compass of the year, he hath them all with him; because country people are very observant of such things; and will not be persuaded, but being not invited, they are hated. Which persuasion the parson by all means avoids; knowing that, where there are such conceits, there is no room for his doctrine to enter. Yet doth he oftenest invite those, whom he sees take best courses; that so both they may be encouraged to persevere, and others spurred to do well, that they may enjoy the like courtesy. For though he desire that all should live well and virtuously, not for any reward of his, but for virtue's sake; yet that will not be so. And therefore as GOD, although we should love him only for his own sake, yet out of his infinite pity hath set forth heaven for a reward to draw men to piety; and is content if, at least *so*, they will become good: so the country parson, who is a diligent observer and tracker of GOD's ways, sets up as many encouragements to goodness as he can, both in honor and profit, and fame; that he may, if not the best way, yet *any* way, make his parish good.—*Church Advocate.*

## COMMUNICATIONS.

For the Churchman.

MR. EDITOR,—The reasoning of your correspondent H. in the last Churchman, upon the duty of engaging in Foreign Missions, may be perfectly satisfactory to his own mind, but it is by no means so to mine. His premises all would admit, but his conclusion many would deny; it is not, I think, fairly drawn from his premises. The premises from which he endeavors to establish this duty, are briefly these. 1. Our duty toward GOD. 2. Our duty toward our neighbor. Our duty toward GOD, is to love him with all our soul, mind and strength. Our duty toward our neighbor, is to love him as ourself. Our love to GOD, is shown in doing his will—to our neighbor, in conferring upon him the greatest blessing in our power. The will of GOD is that all men should come to a knowledge of the truth, and be *saved*. The greatest blessing we can confer upon our neighbor, is to give him a *saving* knowledge of the Gospel. Personal, energetic, and decided action, then, in spreading the Gospel, is the duty of every Christian. But the question occurs, Where shall this exertion be made? He says, "Where we can most glorify GOD;" that is, I suppose he will allow, where we can be instrumental in *saving* most souls. If so, thus far I agree with him. But where is this? Is it at home, or in a foreign land? H. concludes it is in a foreign land, and anathematizes us somewhat soundly for not acting according to *his* conclusions. But let us examine his reasons for this conclusion. "It is the will of GOD that all the world should *have* the Gospel, and of course the heathen." Yes, but it is not only the will of GOD that all should have the Gospel, but that all should be *saved* by it. "It was originally," he says, "as much our duty to preach the Gospel to one part of mankind as to another. This obligation remains in full force in favor of the heathen, while as it relates to our own countrymen, it is discharged." How discharged? Have all arrived at a saving knowledge of the Gospel? Oh! no. "But the command enjoins upon us no more, than to *proclaim* to man the tidings of salvation. Conversion is the work of GOD." So it is; but in most cases, we are to be the instruments in conversion. "The natural heart is enmity against GOD." "It requires line upon line, precept upon precept," to teach it knowledge. H. in his premises said, "It is the will of GOD that all men *should* be saved." Not only that they should have the Gospel *offered* to them, but they should be *saved* by it. He also said, our love for our neighbor should induce us "to labor vigorously for the salvation of his soul." *Now* he thinks the will of GOD is done if the Gospel is *proclaimed*, and his love for his neighbor is sufficiently shown, if he renders him without excuse. Shall we do the will of GOD if we offer men the Gospel in such a way, as in all human probability they will not accept it? Shall we show our love to our neighbor if we preach "CHRIST crucified" to him in such a way, as only to increase his condemnation? His condemnation certainly will be increased if he hear the Gospel and do not accept it. Do men accept the Gospel as soon as they hear it? No. It is by long-continued labor that they are brought to a saving knowledge of the Gospel. Our duty to our neighbor is not discharged till we have done all in our power to save his soul. If your correspondent H. had a congregation under his care, his duty to his flock would be discharged, according to his reasoning, when he had called them together and proclaimed to them, that CHRIST had died for them; if they would repent and believe they would be saved, but if they did not they would be damned. "Those who then refuse it, could claim no more of him." If his love for his neighbor would induce him to do no more than this for the salvation of his soul, I fear the fruits of his labor in a heathen land would be but small.

But our duty to our countrymen is not discharged. Thousands are dying yearly whose souls might, as far as we can judge, have been saved, had proper means been used. Many are almost persuaded to be Christians. Many have but a confused knowledge of the Gospel, and some are totally ignorant of it; have never heard it *proclaimed*. Now, I ask, Where should we labor for the salvation of souls with the greatest prospect of success? Among a people enlightened, part real Christians; all favorable to Christianity; many, very many almost persuaded to be Christians; many with confused notions of Christianity, and eager to be more fully instructed; or in a heathen land, among a people opposed to Christianity, and ready to destroy the Missionary as soon as he puts his foot upon their shore? But I did not design to show where it was our duty to labor, but only to show that the conclusion of H., that it is our duty, instead of laboring at home, to become a Foreign Missionary, was not "fairly drawn from his premises." This, I think, I have done. I think I have also developed the *principle* on which we are to select our field of labor in the cause of CHRIST; that is, where we can win most souls. Let him now show us from this principle, that it is our duty to engage in Foreign Missions, before he anathematizes us quite so severely for remaining at home. Since he has taken upon him to direct where we shall labor, the *onus probandi* lies with him. Let him show us a little more clearly that our *sight really offends us*, before he calls upon us to pluck it out.

*Seminary, Sept.* 23, 1835. E. D. A.

# THE CHURCHMAN.

SATURDAY, OCTOBER 3, 1835.

*Two dollars and fifty cents, if paid in advanc, or three dollars if at the end of the year,* is the price per annum of subscription to this paper.


## ILLINOIS AND THE BRITISH PUBLIC.

WE insert the following communication not only without hesitation, but with an entire approbation of the views of our correspondent. We have ever deprecated the thought of placing the American Church before the public of Great Britain in the attitude of a suppliant for their bounty, and have at different times expressed our apprehensions of the state of feeling which such a course of conduct would be likely to produce. It is the desire of all Churchmen on both sides of the Atlantic, that a perfect harmony and mutual confidence should be perpetuated between the two Churches. But the harmony and the respectful confidence which each ought to feel in the honor and elevated piety of the other cannot long subsist unless our bishops and other clergy, who visit the mother country, are discouraged by the unanimous disapprobation of the Church, from making solicitations for pecuniary aid abroad, or from detailing at home in newspapers and two-penny books of travels, such names and incidents of private life as no honorable and sensitive mind desires to have obtruded on the public. We speak with the more confidence because we are morally certain that we give expression to the opinion of all that portion of the Church which most deserves to be heard and respected. The sentiment, we believe, generally prevails among us, that if the Church is to be respected by others, she must not forget to respect herself; and that, while spontaneous tokens of good-will may be exchanged with propriety and mutual cordiality, yet if the principle of applying for foreign aid is once sanctioned, the door will be opened for a systematized process of forward and importunate begging. Such a course would be no less unkind and inconsiderate toward our brethren in Great Britain than disreputable to ourselves. They have continual and pressing claims upon their benevolence which we are apt to forget. A large portion of their home population are in a state of moral destitution; the poor of Ireland are making a loud and standing appeal; their immense colonial dependencies in Canada and the West Indies, in the East Indies, in Africa and Australia, look to them almost exclusively for the means of sustaining the institutions and disseminating the principles of the Gospel. And the sense of duty prevailing in the Church of England is generally of that practical kind which recognises a greater obligation and a bounden preference to relieve the wants of those who are their dependents, and belong to their own household of faith, and must lead them therefore to encourage applications from foreign and independent sources, with a reluctance which in courtesy they may be unwilling to avow. Moreover they cannot but think, and herein we, who are used to magnify the *voluntary* principle, might be expected to agree with them, that the United States have ample resources of their own, and are able to take care of themselves. A course, too, such as we deprecate, is abhorrent to those political sentiments existing between the citizens of independent governments, the prevalence of which the Christian may regret, but the abandonment of which is not demanded by his religion, and certainly is not suggested by the lessons of worldly prudence, or the dictates of national pride. In short, we are persuaded that if the citizens of the two countries and the members of the two Churches desire to cherish, in their social, civil and religious connections, a permanent spirit of honorable and confidential fellowship, it is incumbent on American Churchmen to discountenance such attempts as that alluded to below. The venerable prelate to whom reference is made, may be assured that none entertain for him personally a greater regard than ourselves; none appreciate more highly his past usefulness, or would more cheerfully aid and encourage him in the promotion of his future labors. But there is truth in what our correspondent says, that the character of the Bishop is identified with that of the Church; and we are therefore impelled by a sense of duty to disclaim, in behalf of the Church, all sanction of the contemplated measure, and to express our agreement with our correspondent, that its tendency will be to diminish the interest felt for Illinois at home.

"MR. EDITOR,—It is with great regret that I have learned that a venerable prelate of our Church thinks of visiting England a second time, to solicit charitable aid for a western diocese. The public acts of our bishops, especially of this kind, being identified with those of the Church, will you permit me to ask whether this be expedient? Ought we again to appear as a Church, in the person of one of our bishops, a mendicant before the public in Great Britain. I am sure, Sir, almost the universal sentiment is in opposition to this measure; and I am well persuaded it will restrain many in this country from giving to the Church in Illinois, who otherwise would contribute freely.

A. B."

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*Individual and Associate Effort for the Gospel's Sake. A Sermon, preached in Christ Church, Anthony-street, on Sunday evening, February 15th,* 1835, *before the Young Men's (Auxiliary) Education and Missionary Society of the Protestant Episcopal Church in the City of New-York.* By the Rev. HUGH SMITH, Minister of the Mission Church of the Holy Evangelists, Vandewater-street, New-York. Published by request of the Board of Managers. New-York: Protestant Episcopal Press. 1835.

IN the opening of this sermon the author lays down the following plan:

"I. That none are wanting in the power or exempt from the obligation of doing somewhat for the cause of CHRIST; and consequently, that the question of the text is one of universal concern and application.

II. That the impulse to do somewhat that shall meet the Divine requirement, is an invariable characteristic of the newly-awakened spirit.

III. That distinct classes and associations of men have their distinct spheres of duty, and their specific correlative obligations."

Each of these positions is established and enforced with ability and eloquence, and we think the reader will be much pleased with the whole discourse. We have been particularly struck, however, with the discussion of the first head, under which the preacher combats with success an erroneous impression which infects the minds of many, embarrasses weak judgments, and perplexes tender consciences, and impedes in no small degree the benevolent operations of the Church. The truth is one of those which lies between a Scylla and Charybdis in the sea of polemics, but Mr. Smith has skilfully avoided the dangers of both, and fastened the duty on the conscience without permitting the discharge of it to foster a spirit of self-deception. The argument is that the Christian obligation to deeds of charity rests not only on those who *do*, but on those also who do *not* possess the evidences of Christian character. We give the concluding part of the first division of the discourse with our thanks to the author for the clear and cogent manner in which he has presented the argument.

"Yes, my brethren, to all who are privileged to hear the voice of its teaching, and to inquire from its oracles of truth 'what they must do?' the Gospel answer is this: Give all diligence to make your own calling and election sure, and love your neighbors as yourselves, that they also may have 'the like precious faith'—a part in the same 'great salvation.'

Such is its *universal* requirement, from obedience to which it gives *no* dispensation. It challenges the cordial assent of every mind, the *love of every heart*, the *witness of every life*, and the *furtherance* of every *hand*. Whether men will hear or will forbear, whether they admit or *spurn* its requisitions, in every case these requisitions are made, and that too with *all authority*. Its equitable tribute is levied upon all who dwell within its borders, who have heard the promulgation of its laws, and who are sharers in its external privileges. Instead of admitting the indifference, the worldliness, the enmity of men as valid excuses for withholding this tribute, it charges their delinquency against them, in the book of its remembrance, and holds them additionally guilty for the very frames and feelings which they are wont to plead in justification. *Popularly* it is imagined, that because the natural man is *disinclined* to the service of GOD—to the course of Christian activity, these will not be *required* from him. The Scripture clearly dissipates this delusion—writing it in broad and legible characters, that 'GOD *commandeth all men every where to repent*,' and those who have repented to 'do works meet for repentance,' and those who have received the Gospel, no longer 'to live unto themselves, but unto Him who died for them and rose again.' Stretching the pall of its righteous authority over the wide extent of Christendom, it pronounces the apathy or aversion which keeps men back from its duties, their *personal sin*. And on the opposite ground, note, my brethren, the glaring inconsistencies and fearful consequences involved. The claims of GOD and the duty of man are suspended upon the variant feelings, the waywardness and perversity of man. *Obligation* is not admitted to exist until man acknowledges and has the heart to fulfil that obligation; and *thus* all conscience of sin is weakened or removed; a blow struck at the root of all responsibility; and a *bounty* and *encouragement* offered to continuance in sin, by representing the carnal mind and heart as the sufficient apology for those who walk in the ways of their own heart, and the sight of their own eyes, and according to their own lusts. Surely, my brethren, even reason itself would disavow a fallacy like this. It is the invariable tendency of habitual transgression, to render men blind, callous, insensate; and from those whom it *has thus* incapacitated, it were vain to expect the perception and acknowledgment of existing obligation; nor is *this* on *their* part at all necessary to the *validity* of such obligation. Neither *conversion* nor *profession originates* the claims of Christian duty. They do but open the blinded eyes to perceive those which were previously in full force, and cause them to overflow with tears of contrition for past neglect, and send forth the reclaimed idler to the works of his calling, in the full spirit of that calling. But deny this, and assert that the whole evangelic law was of no force until the hour of penitence, and faith, and heaven-implanted zeal arrived, and you virtually abrogate *all sin*, and give plenary indulgence to all the wicked; for 'sin is the transgression of the law,' and according to the hypothesis, the law was not binding until conversion, and conversion disposes to its immediate fulfilment; and so there is no space left, no, not a moment of time for the imputation of sin; and thus the whole unbelieving, non-professing, godless world, is justified at once, being left entirely at ease, and represented as perfectly safe in sin; while the whole burden of Christian duty is transferred from them to those who have the Christian spirit The *common and fatal mistake* which has been so long enshrined in popular sentiment and feeling on this point, has been the more fully exposed, both in its abstract folly, and in its absurd and impious consequences when fairly carried out—with a view to the establishment and enforcement of the opposite general principle, viz. that THE OBLIGATIONS OF DUTY DERIVE THEIR FORCE FROM THE AUTHORITY IMPOSING, AND NOT FROM THE DISPOSITION, THE ASSENT, OR THE MEETNESS OF THOSE UPON WHOM THEY REST. You see, then, brethren, the conclusion to which we are led by this unquestionable principle, fairly applied to *us* in our Christian associations. The Gospel, with all its constraining motives, its active duties, its final responsibilities, is *upon us*. We must *live* by it, *die* by it, and be *judged* by it. Be not deceived then, ye who are yet careless and unawakened. Delude not yourselves with a fancied right of *free volition* in the matter; think not to say unto the Most High, 'It is corban, a gift, by whatsoever thou mayest be profited by us'—it is already devoted in sacrifice to the world, and may not therefore be given unto thee. Instead of feeling comfortably self-excused, and excused before GOD, because you have not *the heart* to serve him, this, if it be indeed so, presents the strongest of all strong motives to deep abasement, immediate repentance, and fervent prayer, that he would forgive the guilt of this untouched, unwilling spirit, and quicken it to zeal, devotedness and love. Upon *you all*, my brethren, without a solitary exception, rest the claims of the Lord JESUS CHRIST. You must meet them *here*, or answer for it to him in righteous judgment *hereafter*. The indifference, the enmity of nature, are calls *to effort*, not *dispensations from duty*.—'Putting away then all vain excuses—laying aside every weight, and the sin which doth so easily beset him,' let each individual ask in all godly sincerity, 'What shall *I* do?' and having received his answer from the oracles of truth, let him *arise* and *act*."

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## EPISCOPAL SCHOOL OF NORTH-CAROLINA.

WE learn from the Southern Churchman that the Report of the Examining Committee of this institution for June last has been published, and gives an exhibition of its state highly gratifying to its friends, and justifying the belief that the highest expectations of its founders will be realized.

"Since November 1834, the number of pupils has increased from sixty-seven to one hundred and six. The Rector in his report to the 'School Committee,' makes the gratifying statement that 'the moral improvement of the pupils generally is great; their principles and conduct are daily becoming more fixed and distinct, and the influences of Christian instruction, more operative upon them.' 'Our daily record of conduct exhibits many a name, against which no mark has been made for any voluntary deviation from duty; of these same pupils it may be added that principle alone seems to be the guide of their actions, and time and talents the only measure of their industry and progress."

"Such associates as these should much be desired by parents, who desire to place their children under the most favorable influences for moral and intellectual improvement. And those more especially, who desire their children to be brought under the influences of religion, and to be able to give a reason for those important peculiarities which distinguish them as Episcopalians, as well as to procure for them able and faithful instructers in the departments of science and literature, may with great confidence, we believe, intrust them to the Episcopal School of North-Carolina."

The school is divided into six departments:

1st. The first of *Religious Instruction*, is subdivided into two branches, the first branch consisting of three Bible classes—the second of six classes in Catechism.

2d. The *English Language*—containing one class in logic, one in rhetoric, and four classes in orthography, reading and grammar.

3d. The third department that of *Ancient Languages*, comprises five classes in Greek, and seven in Latin.

4th. That of *Modern Languages*—consisting of four classes in French, one in Spanish, and one in Italian, and one in German.

5th. *Mathematics*—comprising one class in geometry, one in algebra, and four in arithmetic.

6th. *Statistics*—comprehending two classes in geography, and one on the constitution of the United States.

"The annual charge for board and tuition is $175, to be paid semi-annually, *in advance*."

The following is a list of the teachers in the several departments.

"J. G. Cogswell, *Rector*—English and mathematical department.

Rev. J. H. Saunders, *Chaplain*—Department of religious instruction.

J. D.B. Hooper—Department of ancient languages.

William E. Eigenbrodt—The same.

G. Augustus Dawson—Depart. of modern languages."

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CHURCH OF IRELAND.—We have been favored with the perusal of a letter from a prelate of the Church of Ireland to one of his brethren in the Episcopate in this country, in which he says, "Our Church here is in great jeopardy, in Ireland especially. The spirit of parity, liberty and equality is creeping in among us—not creeping, but violently assailing us. We shall have to take refuge in the new world. The poverty and downfall of the Irish Church will be the riches and rearing of the American."

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MISSIONARIES TO GREECE.—On Wednesday, the 30th instant, the Rev. Hilliard Bryant, of the General Theological Seminary, Miss Mary W. Baldwin, from Virginia, and Miss Mulligan, of this city, embarked in the brig Lima, Captain Beares, for Marseilles, on their way to Athens, Greece, as Missionaries of the Protestant Episcopal Church. Their arrival there will be a most welcome relief to the small but devoted band, who have preceded them in this interesting sphere of missionary labor. Miss Mulligan is the sister of Mrs. Hill, whose arduous and disinterested services in the cause of Christian education in Greece, are so highly and deservedly appreciated both abroad and at home. They carry an assurance to our friends in Greece, that they are not forgotten at home, and take with them the prayers and sympathies of the Church, in behalf of themselves and those with whom they are henceforward to labor in the bonds of Christian fellowship. Let each one remember his own individual responsibility in sustaining, by his prayers and contributions, this and every enterprise of our common Church.

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CHURCH AT PORT ROYAL, VA.—The following letter has been handed to us by the Agent of the Press, and we had intended to lay an abstract of it before the reader. On reperusal, however, we do not think we can better subserve the design of the writer than by publishing it entire. Mr. Hord may be expected in town shortly, and we are confident that, when the peculiar circumstances of his application are considered, he will not appeal in vain to the liberality of our citizens.

*Philadelphia, Sept.* 28, 1835.

MY DEAR SIR,—I am again on my way to your city to make an effort to do something for our little church in Port Royal, Va. I have to stop here a day or two, to get the necessary furniture, books, &c., for my son whom I shall leave at Bristol College, and about Friday, I hope to be with you. Since I saw you in July, our church has been completed, and a beautiful specimen of architecture I assure you it is, surpassing any thing of the kind in our State.

It is built after the Gothic order, with a beautiful steeple, and open vestibule in front, supported by large pillars, 24 feet high. It has cost us $3,300, of which sum, we want $1200. Every effort to raise it at home has proved abortive. Four individuals are bound for the deficit, and they have resolved that it shall not be used, till the balance is raised.

We cannot blame them as they are men of limited means, and have already contributed liberally to the building. I informed you last summer of the grievances our parish had endured, and of the difficulties we had encountered. I think, I left the letter of the Rev. John P McGuire with you on this subject. We had one of the best churches in Virginia, with a first rate organ, glebe, &c., all of which were taken by our legislature and sold, and the money given to the support of an academy, for which purpose the church was used. We, then, with great difficulty, raised the requisite sum, and built another church, which, in consequence of defective brick, fell to the ground in a short time. This failure rendered every subsequent effort very difficult. But, thank GOD, we have succeeded in erecting a good and durable temple to be used in his worship; which, however, I am ashamed to say, we are debarred the use of at present, and are still dependent upon the charity of others, for a place in which to meet.

I hope and trust our Christian friends abroad will consider our case, and extend to us some assistance. I would not ask much of any individual—we want $1200, and I would cheerfully see and solicit that sum from 12, 1500, or 2000 persons. Will you please make known our situation and wants, through the Churchman, as early as you can, in such way as you may think proper—you were kind enough to tender me your services last summer. I have briefly given you the prominent facts. I will leave the manner of using them to your better judgment.

I am, dear Sir, yours with regard,
ROBERT HORD.

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WE hope the attention of the public will be called to the card of the Rev. E. B. Kellogg, the City Missionary of the Third Mission Station in this city. A Lending Library for the use of those to whom the Missionary is called to minister, is a *most desirable*, and almost indispensable appendage to the prosperity of the mission.

At present they have no books for the formation of such a library, though they are greatly needed. Will not those who feel an interest in City Missions take the trouble to look into their libraries and see if they have not *one* good book which they can spare for the spiritual instruction of the needy? Such may reasonably look for a blessing on their gift.—*Com.*

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ON Monday, the 28th of September, a new congregation in connection with the Protestant Episcopal Church in this Diocese, was duly organized in the flourishing village of Poughkeepsie, under the name of St. Paul's Church, and the Rev. F. W. Hatch, of Washington city, D. C., unanimously elected by the vestry as its pastor. A neat and commodious edifice, in pure Grecian style, is about to be erected for the accommodation of this congregation, and is expected to be completed by the 1st of June next. This is the second Episcopal congregation in Poughkeepsie, and from the prosperity of the place, its rapid increase and permanence are secured.—*Com.*

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## PROCEEDINGS OF THE GENERAL CONVENTION.

*Friday Afternoon, August 28th.*

THE House met at 5 P. M. The amendment to the report on the division of dioceses offered by the Rev. W. F. Lee, was presented with some modifications by the mover, the tenor of which was explained, and the amendment supported by him in a brief address. It was, however, lost, as were others proposed. The only amendment of the report, *as amended by the House of Bishops*, was the striking out of the special provision in relation to the Diocese of New-York.

In the course of the afternoon a resolution was adopted to inform the House of Bishops that this House would be ready to proceed to the election of a Board of Missions at 11 o'clock on Saturday morning. Nominations of gentlemen to be balloted for as a nominating committee to act jointly with a similar one from the House of Bishops were received by the Secretary, but the balloting for said committee, which had been previously determined upon, was, on motion, postponed until Saturday morning. The House then adjourned to meet at 9 A. M. on Saturday.

*Saturday Morning, August 29th*, 1835.

Dr. Upfold moved that we proceed to ballot for nominating committee by orders and dioceses. A recess was then granted of fifteen minutes, in order that the several delegations might confer on this subject. After three several ballotings the committee was filled, and the House proceeded to business. A message from the House of Bishops, on the General Seminary, was read and concurred in. The committee on time and place, on reconsideration, amended their report, which was adopted. The report on division of dioceses was received from the House of Bishops and concurred in. The report on missionary bishops was received. Moved by Mr. Polk to adopt. Dr. Milnor opposed the adoption of the whole at once, and moved that it be considered article by article, and remarked that there were two distinct propositions contained, one for the erasure of the 2d Canon, and the other for the introduction of a substitute. The canon is a safeguard. The case of Illinois is an anomaly, and cannot, in the nature of things, occur again. Here is an unemployed bishop, whose character and qualifications have been guaranteed by a former election. The number of presbyters required for the election of a bishop is small enough at present.

Dr. Cooke said, that the report contained a canon which would act as a restraint, and prevent illegal proceeding. It would be a restraint upon the very case alluded to by Dr. Milnor. The presence of a bishop would prevent such a procedure. Each section provides for separate cases: 1st, for unorganized dioceses; and 2d, for small States which have not the requisite number of clergy to elect a bishop; and these are two restraints which will prevent rash choices in the appointment of bishops, the one is in the House of Bishops, and the other in the House of Clerical and Lay Deputies. It would injure the question to take up the repeal of the canon first. I therefore move, that it be laid upon the table for the present, while we consider the other part of the report. Motion prevailed. Moved that the chairman of the committee which offers this report explain the reasons, &c.

Mr. Polk, in reply to this call, after some preliminary remarks, said, that the first question presented to the minds of the committee was, Is there in our country any State or Territory, which has a claim to episcopal supervision, where such supervision is not enjoyed? A second question was, Has the Head of the Church opened a door through which his people may enter in, and take possession of land as yet unoccupied? The first question the wide west loudly answers. The answer to the second is borne upon the gales from every heathen land. If it is admitted that there are in this country souls to be saved; if those souls are within reach of the Church, not only in reach of her affections, but also of her pecuniary means, then it is plainly the duty of the Church to enter in and perform her work. No one can doubt that it is the duty of the Church to act up to the full measure of her ability in this as well as in every subject. We differ not as to the duty of action, but merely as to the extent of that action. All grant the expediency; nay, they go further, and say that it is absolutely the duty of the Church to rise and come up to this great work. This was urged as one of the strongest arguments in favor of a re-organization of the Missionary Society. We now come, and in this report appeal to the Church to put to her hand and use the machine which she has just formed, and make it effective to its full extent. A great region is unprovided for. The Society must enter and operate there. How shall it operate? What measures will secure the greatest amount of good? Shall we permit individual clergymen to stray away into the wilderness single-handed, unsupported, and uncontrolled? Shall we permit these to go and search out the lost sheep, to come back and report, and then select whom they think proper, to go and take charge of the vast regions through which they have wandered?

All admit the expediency of electing one bishop for the unoccupied west. Many families are there cut off from the services of the Church which they love, and in which they were born. These cry for protection. I go further, and say one is not sufficient. We must measure our number by our necessities. I ask not, Are there in that wide moral wilderness many Episcopalians? My question is, Are these my fellow-beings in danger, who have a claim upon the Church for protection, who look to us as to the apostolic Church, to rescue them from the whelming tide of corruption, heresy and sin, which is pouring itself over the land and deluging that far-off country with moral disease and death? If I find these are there, as sheep without a shepherd, I say the only rule which can bind the Church will be the *necessity* of the *world* and the *ability* of the *Church*.

We who are her sons cannot doubt the ability of the Church we love. She has the heart, the soul, the affections. Let her, then, moved by the Spirit of her Divine Head, bring these into action, and the work is done. As to the necessity which calls for this action, facts will speak. There are in the great Valley of the Mississippi 5,000,000 of inhabitants, and to this vast congregation our Church has given four bishops. Now allowing to these 3,000,000, or nearly 800,000 each, there will still remain 2,000,000 unprovided for, who are exposed to the wiles of the adversary of souls. Among this number may be found Episcopal families whom necessity has driven from their fathers' graves, and from the fire-sides of their early years, to gain that subsistence in the wilds of the west which the denser population of the east denies them. Necessity has driven them from the Church in which they have been nurtured, and around which their young affections were entwined. These ask for our care, and will well reward our pains for them. They are the nuclei around which the Church will gather in the wilderness, and "look forth" in her beauty "as the morning, fair as the moon, and terrible as an army with banners."

The past history of the Church shows that wherever the members of the Church go without episcopal supervision, they fall a prey to the wiles which are spread for them. It is a sad fact, which should arouse us to vigorous action, that the bitterest foes of the Church are those who have gone from her bosom on this side of the mountains and located themselves in the west. They left the Church here prostrate and almost lifeless, and when the Spirit of GOD has been breathing upon her, and causing her to revive and live, the effect has not passed the barrier of those mountains, and her wandering children think that she is and will be as they left her. They are her enemies, and have gone to other Churches. Some, indeed, (so strong is the attachment of their hearts for Zion in her purity,) have made express provisos that when the Church shall be established among them, they will return to her; but by far the larger part have left for ever, and oppose her advancement. Facts will tell us that bishops must be sent to the west. In every instance the Church has dragged heavily without them, but as soon as they have appeared she has revived and flourished. An objection has been urged that we shall increase the numbers of our bishops to an injurious extent. It is an ideal fear. I have yet to hear one sound objection to this plan of missionary bishops; none has yet been urged. Are we to take care of the souls who are perishing, or merely to guard the Episcopate? Were the bishops made for the Church, or the Church for bishops? Let him who would be chief among you be a servant, is the direction of CHRIST, the Head of the Church.

A doubt has been expressed about the propriety of sending out a bishop into a region where there is no Church. Look at the example of St. Paul—What did he? He went out into the length and breadth of the land, not to the Jews only, but also to the heathen. And after his mission, he ordained those who should go and ordain elders in every city. We have been proceeding wrong. We have been trusting the Church to take care of itself. We have sent out the young and inexperienced to work and build up the Church in the West. The question is, Ought we not, instead of sending out the lame and the maimed, and the halt and the blind, to select the very bone and sinew, and muscle of the Church? If the Church has ever been called to act, now is the time. Now, when there is peace in all her borders—now, when the Spirit of GOD is upon her—is the time when she should respond to that call, and rise and shine. If it is important to collect the wandering into the fold of CHRIST, it is equally important to convert those who have departed and are sunk in error. It has been thought that the appropriate duty was merely to take charge of the baptized: this is a part only. The duty is to bring in as well as retain. It is vain to say, "The temple of the LORD, the temple of the LORD, the temple of the LORD are we," unless we come up to the discharge of our duty, and perform the work of the LORD. I have spoken thus far almost exclusively for our own land. But the work must not be confined by our national limits. The heathen are stretching out their hands, and asking for aid. We send out missionaries; we send them the Bible and Prayer-book; and if, by the grace of GOD, those are effectual as means of enlightening their dark minds, our missionaries admit them by the holy right of baptism to the fellowship and communion of the Church. But the pious heathen will look up and ask, Is this all ye can do? Will ye not assist us to lay first the *principles* of the doctrine of CHRIST, that we may go on unto perfection. Alas! our missionaries reply, we cannot do this; we cannot admit you into full fellowship with the Church you love, by confirmation; we have no power. The heathen in sorrow will turn away, and mourn that Christians will give him but a part of what CHRIST designed him. Shall they then starve, when we have enough and to spare, merely because we are unwilling to come up to the full measure of our duty and ability? As to the terror of some, that by consecrating three bishops at one *fell swoop*, we shall do an injury to the Episcopate, I would ask, Why will the consequences be more deleterious than at the last General Convention? Then four were consecrated. This Convention will, I am sure, be as judicious in selection as were the dioceses at that time.

Dr. Milnor said, the desire to remedy an existing evil should not urge us to do too much, and thus err on the opposite extreme. A great number of bishops is necessary, and we are urged to send them out now. I am not in favor of this measure. I think that one should be appointed, who should travel through the unoccupied West, perform episcopal functions, and return to report at the next General Convention, that we may act with a full knowledge of the true state of the case. I don't think it right to send bishops into the country, and place them in charge of a particular place or territory, where the population is increasing so rapidly that they will soon be ready to elect a bishop for themselves. We ought not to deprive them of this right, by placing over them a man who is not of their own choice. Let a travelling bishop, then be sent out into an unoccupied region. Let him collect the requisite number of presbyters around him; who shall, if they choose, elect him to be their bishop, and preside over the diocese in which they are located. There will then be sufficient unoccupied territory left for the services of another travelling bishop; who, in his turn, will be called to take charge of a particular, instead of the general field: and thus this procedure will be continued till the whole ground is occupied. These views, thus briefly expressed, induced me to prepare a canon as a substitute for the one now under discussion; which, with the leave of the House, I beg leave to submit.

1. The House of Clerical and Lay Deputies may, from time to time, on the nomination of the House of Bishops, elect a suitable person or persons to be a bishop or bishops of this Church, to exercise episcopal functions in States and Territories not organized as dioceses.

The evidence of such election shall be a certificate, to be subscribed by a constitutional majority of said House of Clerical and Lay Deputies, in the form required by the third Canon of 1832, to be given by the members of Diocesan Conventions, on the recommendation of bishops elect for consecration; which certificate shall be produced to the House of Bishops; and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

The bishop or bishops so elected and consecrated, shall exercise episcopal functions in such States and Territories, in conformity with the constitution and canons of the Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe.

2. The House of Clerical and Lay Deputies may, on nomination by the House of Bishops, in like manner, from time to time, elect, and the House of Bishops consenting thereto, may, in like manner, take order for the consecration of a suitable person to be a bishop or bishops of this Church, to exercise episcopal functions in any nation or nations which the House of Bishops may designate.

Any bishop or bishops elected and consecrated under this canon shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of diocesan bishop in any organized diocese within the United States.

Dr. Cook apologized for detaining the House, but was urged by the necessity of the case. We have a bishop and know the advantages derived from episcopal supervision, but the state of the great valley is almost as destitute as before. Here is a country 2000 miles long by 1000 broad, peopled by the Eastern States; they were originally episcopal, many of them, but are now the very reverse. A few years since, if we had possessed a bishop, there would have been at this time one hundred clergymen in Kentucky. In consequence of our lack of episcopal services our Church is as small as at present. Thirty or forty years since there was but one presbyter of our Church in this whole valley. In 1829, there was one in Kentucky: all around him were ready to set up the Church, and I have often told him had he been active as he ought, he might have advanced the cause rapidly and this day have been a bishop of the diocese of Kentucky. Now we have a bishop and fourteen clergy. Tennessee has a bishop and thirteen clergy. Ohio a bishop and thirty or forty. There are no churches in these dioceses dwindling. A stronger case can hardly be supposed, when a Church was so long without episcopal supervision, and when the increase has been so great when a bishop has been elected. Experience has taught us the rule which regulates the Church in our country. A bishop and increase, no bishop and decrease. The obligation resting upon bishops is that derived from the commission which CHRIST gave to the Apostles as a separate order; their commission was, "Go into all the world;" and this was given to them alone and separate from the seventy. The Apostles appointed others who were to take charge of the particular, while they executed the general command. Obey then this positive command to "go," and if the canons oppose it they are wrong. Let us place ourselves in a time anterior to the discovery of this country. A presbyter has in such a case no right to go out into a territory of an extent of four or eight hundred or a thousand miles. The charge of a presbyter is confined to the particular, not the general; a deacon has no such right, a bishop alone is empowered to do this. There is nothing in the constitution or canons opposed to it. The 4th article has a reference to existing states, and cannot refer to a territory occupied by savages. The 2d canon don't give a right that is inherent, it only restrains it. Now, if you restrain them, and say they shall not, &c., have you not a right still further to restrain them, and say that they shall have a bishop? The 35th canon does not now contemplate going where there is no bishop; every man living out of episcopal jurisdiction is in violation of the spirit of that canon. Put a bishop there and he does not restrain them in the exercise of a right.—When six presbyters come to any unoccupied place they have a right to elect a bishop and do it, and by this act do invade the right of those who come after them, as much as we do by sending a bishop into a territory to collect presbyters and churches around him. When they come to the diocese they come to him as to a bishop of their own choice; no right therefore is invaded. Those who generally elect a bishop are young men, who have left the more populous dioceses and gone to the destitute ones; men who did not originally possess the right of electing a bishop, for they were born under the jurisdiction of one whom their fathers elected. Why then are they to have the right, when they enter a new diocese? Certainly no complaint can be made that we take from them a privilege that they never possessed.

The committee do not force a bishop upon a diocese obnoxious to the people of that diocese. No! we have to do with principle, to form canons which shall regulate dioceses upon proper principles. With regard to the power of such diocese, it may be regulated by canon that none should be admitted to the General Convention, unless containing a definite and fixed number of clergy, as well as a bishop. With regard to a missionary bishop, or bishops, they should be fixed to certain districts, and not have charge of such extensive fields as the Rev. Dr. from New-York proposes. He has assigned an extraordinary degree of work to his bishops. Place one of them in a swift western steamboat, and months would elapse before he had then passed through the length of his immense diocese. A voyage to England would be but small travel when compared to such journeying. Some one has objected to the positive manner in which the report is drawn up, "Shall be from time to time," &c. The case demands immediate action, and the framers of the report undoubtedly felt the necessity which induced them to use the expression. But that is not for us to find fault with. If the House of Bishops find fault with such coercion, let them alter. Another objection has been urged, that such bishops will have no *place*. This is an important circumstance. If a bishop is sent into a large territory merely as a travelling bishop, when the number of clergy is sufficient in any part of that territory, they may form themselves into a diocese, elect a bishop, and separate themselves from that territory in which the bishop has travelling jurisdiction. If one part of the territory is permitted to do this, surely another has the same right; and thus, finally, the whole field may be cut up into dioceses of a suitable size, each having chosen a bishop; and then we shall have a dignitary in our Church unheard of before, a bishop at large, without a diocese, without occupation. This may be remedied by assigning a particular *place* to every missionary bishop, or by giving him the choice of any diocese which may be erected in the field of his labors. If, as heretofore, we leave the power of electing a bishop in the hands of a few presbyters, there is no good resulting to the Church by it: on the contrary, the Church is restrained, and consequently, injured. These are not new opinions. They were before my mind in the Convention of 1832. I was a stranger to legislating for the Church at that time, and therefore did not introduce them. But every day has convinced me more and more of the importance of them, and I therefore submit them to the House.

The Rev. Mr. Page, of Louisville, perfectly coincided with the gentleman who had last addressed the House. His own views were so fully expressed, that he would not detain the House further than to say, that under our ecclesiastical government, "*there* is no Church *where* there is no bishop."

Mr. Magruder said, I have no sympathy with those who think that numbers impair the dignity of the episcopate. If the exigencies of the world demand, I say, let them be increased as the stars in the sky, and as the sand upon the seashore. Bishops can do good; they are needed, not simply for missionary purposes, but government and discipline of clergy gone out from our organized dioceses into the wilderness. All our information comes from the West, and the cry seems to proceed from the prairies for bishops. But not alone are they wanted there. The dioceses long since formed, are wasting because the Church denies them a bishop while they are weak, and asks them, in their infancy, to strengthen, build up, and sustain themselves; and when they are strong enough to walk alone, then she is willing to grant them assist-

ance. Where there are presbyters and deacons alone, the Church dwindles. Where there is a bishop, even if he is alone, the Church thrives. It was the intention of the constitution that all the dioceses in the Union should be brought together and form one General Convention. The question arises, How shall this be accomplished? Shall our former policy be retained? Or shall we adopt a new and more efficient one? If the old is not to be retained, I see no objection to the proposition from Maine, to allow each weak diocese, in which there are not six presbyters, to ask the General Convention to select and consecrate a suitable man for bishop of that diocese.

I think the present plan is, of all, the most miserable. On what principle is it founded? Either have six presbyters or else no bishop; and yet, it may, notwithstanding, be a diocese. Our dioceses, then, are merely nominal; they are dioceses on paper. Under the present system, men of no repute, a mere rabble, may collect together, form a state convention, and then come and ask to be admitted as a diocese into this Convention, when in fact, there is no diocese. This is wrong; our course is oblique. We should first send out a bishop, who should draw around him those who would necessarily be subject to episcopal authority; and then, when he has established the Church, and formed a diocese, let him come as the head of the diocese, with his clerical and lay delegates, and ask for admission. The course suggested by your committee is one suited to the exigencies of the case. I have no dread of the multiplication of our bishops. We should know no limitation but the wants of the Church and her ability. But an objection is urged, that we are going to fasten upon others, a bishop, one who may not be pleasing to them. In the same sense every bishop has been fastened upon his presbyters; for originally six elected him, and consequently, he was fastened upon all who come after his election. In the same sense did our fathers fasten upon us the Constitution of the United States. We send a bishop to form a congregation and build a church. When such church is builded and such congregation formed, they are necessarily subject to the bishop; they become so by their own voluntary act. Every presbyter who comes into the diocese, comes knowing that it has a bishop, and comes subject to him. He is deprived of no more right, than he would be if he should come to New-York or Pennsylvania, or any other old diocese.

Mr. Wallace. None are more sensible of the necessity of this call than I. I hope it will be attended to, and favorably received. If it is deferred till the next General Convention, the churches now languishing for episcopal services will die ere they are supplied. But it is of great importance, and we should deliberate as to the best means of rendering the most effectual assistance. We must have time to think and mature plans for the best. In order to allow time, I move that this subject be made the order of the day for Monday. House agreed, and adjourned.

*Monday Morning, August* 31.

After the usual exercises of the morning, several messages were received from the House of Bishops, which, being disposed of, the education question was called for, and, after some discussion, laid upon the table, to allow the consideration of the missionary bishops to be brought up as the order of the day.

Dr. Merrill moved that the word "bishop" should be changed to "bishops" in the report.

Mr. Polk was in favor of the change, and said that it would bring the whole subject before the House at once, and decide whether the House would sustain *but* one bishop or more.

Dr. Cooke said that the merits of the two propositions, (the original report, and the one introduced by Dr. Milnor,) were brought into the field for discussion. At present there are bishops in the west. Ohio has one, Kentucky has one, Tennessee has one. These can now, when necessity urges, perform episcopal duties in the neighboring States and Territories. If you elect and send out but one bishop, you place those unoccupied territories in a condition far worse than they are now. They can soon obtain Episcopal services. Give them into the charge of one bishop, and all the neighboring bishops are cut off and forbidden to extend their hand to render any assistance which they may be able to afford. The territory is too large for one man, and while the lower parts might be benefited by such an arrangement, inasmuch as they are already formed into a diocese and are willing to sustain a bishop among them, the upper country would be far worse than at present.

Mr. Wallace said that the substitute of Dr. Milnor did certainly mean that only one bishop should be consecrated in three years, for it would be undignified in the House of Bishops to elect one, and then another, and then another, in order that they might comply with the canon, which says, "May from *time to time* elect," &c. Mr. W. then read a document placed in his hands by one who was not a member of the Convention, which contained his own views, clearly expressed. The purport seemed to be, that the appointment of a single bishop for the west would be an injury, and not a benefit.

Judge Eccleston. The gentlemen of the west tell us of their wants and necessities. A committee is formed to take these into consideration, and report accordingly. This has been done, and they are not satisfied, and wish for missionary bishops. This is a new plan, and therefore we should at first consecrate one; let the number be small and safe. We have not the information necessary to divide the unoccupied west among a number of bishops. One will supply the immediate want. Let him have charge of the whole at this time, and when a State is large enough to have a bishop of their own, let them elect him, form a diocese, and be admitted to this Convention. There will then remain a territory large enough for another missionary bishop, and there will be no room for the complaint of an unsuitable and obnoxious person forced upon an unwilling people. He will then be elected in accordance with the wishes of the people, and come before the general Church, and be received as a bishop of that Church. This will save the 2d canon, and thus, while we provide for the immediate wants of the west, we satisfy the dioceses of the east.

Dr. Cooke said, I understand the plan of Judge Eccleston to be, to send out one bishop, and that finally he may be elected to a diocese formed from his great field. I have two objections to this. First, we want more than one bishop; two is the smallest number that can pacify: one for the south-west, and one for the north-west. And second, the objection which has been urged before, viz. that a missionary bishop has no place. Instead of being elected to a diocese, the whole field of his general labor may be formed into dioceses, and he be left a bishop at large.

Mr. J. S. Smith asked, who will fix the location of these bishops? Either they must be coadjutors, or they will conflict. Suppose dioceses formed and admitted to General Convention, what then becomes of the bishops elected by the General Convention? I ask these questions, that I may act with safety, and not because I am opposed. I hope that something will be done to satisfy the west.

Mr. Magruder said that he believed the gentlemen were wandering from the point under discussion, viz. whether there should be but one bishop, or more than one.

Dr. Upfold moved a postponement.

Dr. Milnor opposed and advocated the principles which he had before expressed and urged, that one travelling bishop should be appointed for the present.

Dr. Upfold said, that there was no need of legislating for foreign countries at present. The report has reference to foreign missionary bishops, as well as to domestic. I have no objection to foreign missions, and because I object to appointing a bishop for China at once, it does not follow that I wish to throw cold water upon the cause, as one of the members has intimated. I think that we should deliberate well before we take any step of such importance, and therefore I wished for postponement, not indefinite, but until the next General Convention.

Mr. Meredith hoped that the House would at once adopt this part of the report, to authorize the consecration of a bishop for foreign parts. An indefinite postponement would be fatal to it,—even delay would chill the hopes of very many of our religious community. He trusted there would be neither, but that the Convention was prepared to give its assent by a large majority.

He confessed that he had felt lukewarm,—perhaps not without some blame,—in regard to the doings of the society. But now the society had been merged in the Church, where he believed it ought always to have been, and while he congratulated the Convention upon this happy change, he thought it was the duty of all to cheer her missionary efforts, foreign as well as domestic, sincerely and heartily. He observed that it had always been his opinion that the Church was the proper society for all our religious efforts, whether to promote the moral virtues, peace and temperance, or to spread the knowledge of Christianity. He meant nothing unkind to any associations to cultivate the same moral virtues, they were praiseworthy, but we vested our moral code on our own basis. "Other foundation has no man laid," should ever be regarded as our best apothegm. The Christian moral system is recommended by a peculiar excellence. It regards man as he came from the hands of his Creator, for we have the same passions and appetites as were planted in Adam,—and it is over the first we are required to gain the mastery, and to restrain the latter. It is with these and by these that we are to fight the good fight and look for victory. Christian morality knows and requires no extremes. She teaches us to moderate mirth, yet not to be dull and sad; to exercise our passions, but with charity and humility; to indulge our appetites in temperance, not to extinguish them. He believed this characteristic excellence of the Christian code is more and more seen and acknowledged by the judicious, even those who did not give their full assent to the divine authority,—while the extravagances to which theories merely human led, were often causes of painful apprehension, sometimes of disgust and abhorence.

Mr. Magruder. Though we shall not act upon our resolutions at once, yet I am desirous to pass a canon, authorizing the consecration of a missionary bishop for the heathen. We send them the Bible and Prayer-book, and if they see you do not send them all the ministry of the Church they will be displeased, and thus the work will be retarded. When this constitution was adopted, all the dioceses did not want a bishop. But nevertheless, the principle was adopted which gave them the power of obtaining one when they should feel the need. I want in like manner the principle now adopted, which will allow the Church to send a missionary bishop to China or elswhere, when necessity exists for such a measure. I don't want to see the Church in any country in a situation similar to ours before the Revolution. Let the principle then be acknowledged.

Dr. Lyell advocated the proposed measure. The Church, said he, flourishes best when she has a bishop. We see it in every diocese in our land, and why should we send to the Heathen a part of the Church? Are they not entitled to the whole? Are we not *debtors* to them for all the institutions of the Gospel? Let the Church be planted among them in all her glory. If we pass this measure by, even to another Convention, harm will result to the Church. The friends of missions will be disheartened, and look upon it as unwillingness in the Church to sustain them in their efforts for the conversion of the world. I want to see this spread upon our journals and go out to the world. Intimations from heaven show that we must enlarge our spheres of action. When God pours out his blessing upon the Church, it is not for her exclusive benefit. When he creates peace in all her borders, it is not that she may slumber in security; it is that she may arise and shine, that her light may be dispersed to dark lands, and multitudes flock to the brightness of her rising. Let the Church prove faithful to her trust.

Mr. Richmond, of Illinois, moved that the word "heathen" be stricken out; for the Church in her prayer for "all Jews, Turks, infidels and heretics," does not recognise the Turks as heathen. The Church has prayed some ages for the conversion of the Turks, and finds that prayer does not convert them. It is time for her to stretch out her hands and *do*, as well as pray. The blessing of God will follow faith which is operative. We are told that there is no place ready for a bishop in foreign lands. Sir, Constantinople is ready. An American bishop will be influential there. A presbyter would be passed by unnoticed, but send a bishop to the city of the Turks, and in a few years he might place a copy of the New Testament in the hands of every Dervish in Constantinople. 140,000,000 of Mahommedans are waiting to receive the Gospel. "We speak that we do know, and testify that we have seen." Is it objected that we have no right to send a bishop to Constantinople? Sir, we have a right. If the Pope of Rome sends a bishop to Indiana to *corrupt* the pure faith, not only send a bishop there to *preserve* it, but roll back thunder to the walls of the Vatican. Let some faithful Joshua blow the trumpet without, and soon the walls of that spiritual Jericho will fall down flat.

Dr. Wheaton moved, that the last clause of the 2d section be stricken out.

Mr. Jay opposed, and asked why you should debar a faithful missionary bishop a privilege which you grant to the whole body of your presbyters?

Mr. Polk said, it would be an act of kindness. You then remove all temptation from him, and leave him to pursue that work which he has engaged to perform. The reward of such extensive service will be all that he will wish here, and God will give him a bright reward for faithful, unostentatious services hereafter. We know that the duties will be arduous, and as long as ministers and bishops are human, so long will they, in common with men, wish for ease. Erase that clause, and you remove a temptation to be dissatisfied with the present lot.

Several others spoke upon this erasure, but it was finally lost. Judge Eccleston proposed a substitute for the 2d Canon, which would allow a diocese, however small its number of clergy may be, to ask the General Convention to elect and consecrate a bishop for them. Dr. Beasley spoke upon this, but in so low a tone that he could not be heard. Judge Eccleston proposed to increase the number of presbyters requisite to elect a bishop. It was decided, without much debate, to allow the numbers to remain as at present. Mr. Meredith said, he wanted time to think upon the proposition, and proposed that it be laid upon the table.

The House then adjourned, and the Board of Missions met for the transaction of business.

At two o'clock the House again organized, and took up the Report of the Committee on Education.

The committee to whom was referred the subject of a General Education Society, do not hesitate to express their conviction, that few topics could be presented to this House, more worthy of their serious regard. They believe the impression to be now universal among the intelligent members of the Church, that all plans for effective enterprise, in the establishment of the Gospel in our own country, or in foreign lands, must be to a great degree inoperative, which do not contemplate a large increase of Christian ministers. The only question which can, in their view, be raised, relates to the most efficient mode of accomplishing this desirable purpose. In giving their attention to the duty committed to them, they have availed themselves of the results of well-tried experience in other Christian denominations, as well as of the light afforded by partial and desultory efforts in our own communion, and have arrived at the unanimous conclusion, that a General Education Society may be so organized under the immediate control of this Convention, and responsible to it, as to be productive of the best results to the Church.

They, therefore, beg leave respectfully to submit the following plan for the consideration of this House. And for the purpose of preventing unnecessary delay in the operations of the Society, the Committee recommend the adoption of the following resolution:

*Resolved*, (if the House of Bishops concur,) That the Constitution here presented, be adopted as the *Constitution of the Education Society of the Protestant Episcopal Church*; and that a meeting of the said Society be held during the present session of this Convention, for the purpose of choosing a Board of Education, and other officers of the Society.

All which is respectfully submitted.

HARRY CROSWELL,
FREDERICK BEASLEY,
N. S. WHEATON,
J. MERRILL,
EDWARD J. STILES,
THOMAS JACKSON,
P. A. JAY.

CONSTITUTION

*Of the Education Society of the Protestant Episcopal Church.*

The object of this Society is to educate pious young men for the ministry, in the Protestant Episcopal Church.

ARTICLE 1.—All the members of the General Convention of the Protestant Episcopal Church, for the time being,—together with those persons who shall subscribe and pay into the treasury, at one time, one hundred dollars,—or if clergymen, fifty dollars, and those who pay five dollars annually, shall be members of the Society, and be entitled to vote at its stated meetings.

ARTICLE 2.—The Society shall meet triennially, at such time and place as the General Convention shall appoint; when they shall choose by ballot persons, who, with the House of Bishops, and the Secretary and Treasurer, shall constitute a Board of Education. The senior Bishop shall be the President of the Board, and the other Bishops Vice-Presidents, in the order of their seniority. They shall also choose a Treasurer and Secretary, and such other officers as may be found necessary, who shall continue in office till the next triennial meeting.

ARTICLE 3.—The Board shall meet at least as often as once a year for the transaction of business; and members shall constitute a quorum at any meeting regularly convened. It shall be the duty of the Board to provide for the increase of the funds, by agencies or otherwise. They shall have the power of appropriating all moneys for the support of beneficiaries; of examining and admitting candidates; of appointing committees to examine and recommend applicants for patronage in distant places; and generally, of transacting all business necessary for the furtherance of the objects of the society. They shall keep a record of their proceedings, and make a triennial report thereof to the Convention. Special meetings may also be called at the discretion of the President, who shall be one of the Bishops of the Church; and every meeting of the Board, and of the Society, shall be opened with prayer.

ARTICLE 4.—Candidates may be aided in each stage of education; but unless in very special cases, no applicant shall be placed on the list of beneficiaries, who shall not produce unequivocal testimonials of piety, promising talents, and indigent circumstances; nor shall any beneficiary be continued on the foundation, who does not, unless in peculiar cases, annually exhibit to the board, satisfactory testimonials from his instructer or instructers, of his talents, literary progress, studious habits, morals and piety; and, after his admission into college, a written declaration annually, of his solemn purpose to devote himself to the ministry in the Protestant Episcopal Church. The mode of rendering assistance shall be, in all cases, by loans, without interest, to be repaid within a reasonable time after the beneficiary shall have completed his education.

ARTICLE 5.—The treasurer shall be bound in two sureties in a reasonable sum, to be fixed by the board, to the faithful performance of his duty. He shall vest the funds of the society in the safest and most productive manner; make payments and advances of money agreeably to the orders of the board; and render, triennially, to the Convention, a written account of all receipts and expenditures since the last meeting; with a statement of the funds in the treasury, and of the manner in which they are invested: which account shall have been previously examined, and approved in writing, by a committee appointed by the board.

ARTICLE 6.—Two standing committees shall be appointed by the board:—a Committee of Finance, whose duty it shall be to devise and carry into effect plans for the collection of funds, and to advise with the treasurer as to the best mode of investing them; and an Executive Committee, whose duty it shall be to examine and discuss subjects of importance, and report on the same to the board, to afford their counsel to the secretary when he shall require it; and to perform any business during the recess of the board, which, in their judgment, the interests of the society may require. Each of these committees shall keep a record of their proceedings, and submit the same to the board at their annual or other meetings. The secretary of the society shall be, ex-officio, a member of both these committees.

ARTICLE 7.—The board shall have power to fill any vacancies which may occur in their own body, or in the offices of the society, till the next triennial meeting.

ARTICLE 8.—Any society formed by the convention of any diocese, or by the inhabitants of a state, district, or parish, which shall adopt the essential principles of this constitution as the basis of its own, may be received, by a vote of the board, as a branch of the Education Society of the Protestant Episcopal Church.

Every such branch society shall possess the right of appointing its own board of education, a secretary and treasurer, and such other officers as they may deem necessary; and also the right of appropriating its own funds for the assistance of candidates residing in the diocese where the branch society is situated: provided, that such appropriations be, in all cases, in the form of loans without interest. Every candidate shall be examined by a committee of three competent men; two of whom shall be appointed by the board of the branch society, and one by the board of this society; and if approved, may prosecute his studies under the direction of the board of said branch society, or be transferred to the care of the general board. All moneys of any branch society not appropriated as above, shall be transmitted to the general treasury; and whenever the exigencies of such society shall exceed its means, it may apply to the board of this society for assistance.

ARTICLE 9.—The presidents of branch societies shall be, ex-officio, members of this society, and honorary members of the board of directors.

ARTICLE 10.—No alteration shall be made in this constitution, except on recommendation of the board, and by a vote of two-thirds of the members present, at a triennial meeting.

It was decided to consider it by articles. The 1st and 2d articles were passed. The 3d slightly altered by transferring a part of it to the 6th. The 4th was objected to, because it rendered assistance in the shape of loans, and not gratuitous; but it finally passed, amended by allowing the Executive Committee to remit the amount when they thought it expedient. Articles 5th, 6th, and 7th, passed. Article 8th objected to on the same principle that the 4th was opposed. The remaining articles passed; but before the question was taken on the whole, the House adjourned till half-past 4 o'clock.

*Afternoon, half-past* 4.

Judge Eccleston's substitute for 2d canon called up. Mr. Stone, at the call of the Rev. Dr. Beasley, explained the features of the substitute. It contemplates two distinct objects in connection with the report on missionary bishops. 1st, to authorize the General Convention to elect and send out bishops where there is no organized diocese; and 2d, to send, at the request of any dioceses who might wish for episcopal services, bishops, although there might not be the requisite number of presbyters.

By this the 2d canon is not repealed, but left as it was originally. Dr. Beasley was satisfied, and the canon on missionary bishops was passed. Judge Eccleston's substitute was also passed, and the House adjourned to 9 o'clock next morning.

*Tuesday Morning, Sept.* 1.

The greater part of this last day of the session was spent in receiving messages from the House of Bishops. Very little debate was excited, and therefore a proper report of the proceedings would be more fitting the pages of the Journal of the House, than for your paper. I cannot give a better idea of the doings of the day, than by referring you to the account of it in the last Missionary, which is as follows:

But Tuesday, September 1, as it was the last day of the Convention, so was it, by eminence, the day of glorious issues for the Church. The Board of Missions, at the call of the venerable presiding bishop, held its first meeting, and appointed its two committees—that for Domestic Missions to be located in the City of New-York, and that for Foreign Missions in the City of Philadelphia. The important business of the session was tending to a close. The whole day had been diligently occupied with the most solemn duties. The canon "Of Missionary Bishops," had received the final sanction of both houses. Two over-shepherds were to be sent out, the messengers of the Church, to gather and to feed, under the direction of the House of Bishops, the scattered sheep that wander, with no man to care for their souls, through all the wide and distant west. It was an act, in this Church, never exercised before. And yet, upon its due discharge, interests depended which outweigh the world, and will run out into eternity. In the Church, (St. Andrew's,) the representatives of the dioceses are assembled. They wait in their proper places the eventful issue; while expectation thrills the hearts of all the multitude which throngs the outer courts. In a retired apartment the fathers of the Church are in deep consultation. There are twelve assembled. They kneel in silent prayer. They rise. They cast their ballots. A presbyter, whose praise is in all the churches, is called by them to leave a heritage as fair as ever fell to mortal man, and bear his Master's Cross through the deep forests of the vast south-west. Again the ballots are prepared. They are cast in in silence. They designate to the same arduous work, where broad Missouri pours her rapid tide, another, known and loved of all, whom, from a humbler lot, the Saviour now has called to feed his sheep. A messenger bears the result to the assembled deputies. A breathless silence fills the house of God. It is announced that FRANCIS L. HAWKS, and JACKSON KEMPER, Doctors in Divinity, are nominated, the two first Missionary Bishops of the Church; and all the delegates, as with a single voice, confirm the designation.

One scene remains.—The night is far advanced. The drapery of solemn black, which lines the Church,* seems more funereal in the faint light of the expiring lamps. The congregation linger still, to hear the parting counsels of their fathers in the LORD. There is a stir in the deep chancel. The Bishops enter, and array themselves in their appropriate seats. The aged patriarch, at whose hands they all have been invested with the warrant of their holy trust, stands in the desk,—in aspect meek, serene and venerable, as the beloved John at Ephesus, when sole survivor of the apostolic band, he daily urged upon his flock the affecting lesson, "Little children, love one another!" Erect and tall, though laden with the weight of almost ninety winters, and with voice distinct and clear, he holds enchained all eyes, all ears, all hearts; while, with sustained and vigorous spirit, he recites, in the behalf and name of all his brethren, the pastoral message, drawn from the stores of his long-hoarded learning, enforced by the deductions of his old experience, and instinct throughout with the seraphic meekness of his wisdom. He ceases from his faithful testimony. The voice of melody, in the befitting words of that delightful Psalm, "Behold how good and pleasant it is for brethren to dwell together in unity," melts every heart. And then, all knees are bent, to ask once more, as something to be borne and cherished in all after-life, the apostolic benediction of that good old man.

* In testimony of the sorrow of the congregation for their deceased Rector, the late Dr. Bedell.

## INTELLIGENCE.

### BISHOP BROWNELL'S VISITATION.

*Continued.*

Sunday, October 4, Glastenbury.

Sunday, October 11, Middletown, 10, A. M.; Chatham, 3, P. M.; 12, Middle Haddam, 11, A. M.

Sunday, October 18, Meriden, 10, A. M; Wallingford, 3, P. M.; 19, Bethany, 2, P. M.; 20, Derby, 2, P. M.; 21, Humphreysville, 2, P. M.; 22, Oxford, (consecration of the church,) 11, A. M.; 23, Quaker's Farms, 2, P. M.; 24, Newtown, (St. James,) 11, A. M.

Sunday, October 25, Newtown, (Trinity,) 10, A. M.; Brookfield, 3, P. M.; 26, Danbury, (Bethel,) consecration of the church, 11, A. M.; 27, Reading, 2, P. M.; 28, Monroe, 2, P. M.; 29, Trumbull, 2, P. M.; 30, Huntington, 2, P. M.; 31, Milford, 11 A. M.

Sunday, November 1, Stratford, 10, A. M.; Bridgeport, 3, P. M.; 2, Langatuck, consecration of the church, 11, A. M.; 3, Hamden, 3, P. M.; 4, Cheshire, 11, A. M.; 14, East Haddam, 10, A. M.

Sunday 15, Saybrook; 16, Essexborough, 3, P. M.; 17, North-Killingworth, 2, P. M.; 18, North-Guilford, 10. A. M.; Guilford, 3, P. M.; 19, Bradford, 10, A. M.; East-Haven, 2, P. M.; 20, New-Haven, 11, A. M.

EPISCOPAL ACTS, *by the Bishop of this Diocese.*—Tuesday, September 22, in the church of the Ascension in this City, admitted the Rev. Hilliard Bryant, Deacon, appointed by the Board of Missions of the Protestant Episcopal Church in the United States, Missionary to Greece, to the holy Order of Priests. Morning Prayer was read by the Rev. Jackson Kemper, D. D., Missionary Bishop elect for Missouri and Indiana, assisted by the Rev. Bird Wilson, D. D., of the General Theological Seminary, who read the lessons; the sermon was preached by the Right Rev. Benjamin B. Smith, D. D., of Kentucky, who also took part in the ordination services; and the candidate presented by the Rev. Manton Eastburn, the Rector of the church. There were also present, and assisting in the laying on of hands, the Rev. William Jackson, of this city, and the Rev. Samuel M. Burney, of Lewiston.

Fifteenth Sunday after Trinity, September 27, in the Chapel of the Nativity, in this city, admitted Henry Payne to the holy Order of Deacons. Morning Prayer was read by the Rev. Orange Clark, of Lockport, (who also presented the candidate,) assisted by the Rev. Wm. F. Walker, Deacon, the Minister of the Parish, who read the lessons, and the sermon was preached by the Right Rev. Jackson Kemper, D. D., Missionary Bishop for Missouri and Indiana, who also took part in the ordination services.

On Friday, September 25, in St. Peter's Church, Philadelphia, the very interesting ceremony took place of the consecration of the first Missionary Bishop of our Church, the Right Rev. Jackson Kemper, D. D., appointed by the General Convention to exercise episcopal functions in the States of Missouri and Indiana. Morning Prayer was read by the Rev. James Abercrombie, D. D., of Philadelphia, assisted by the Rev. James Milnor, D. D., of this city, who read the lessons. The ante-communion service, to the end of the Collect, was read by the Right Rev. Richard C. Moore, D. D., of Virginia, the Epistle by the Right Rev. Henry U. Onderdonk, D. D., of Pennsylvania, and the Gospel by the Right Rev. Philander Chase, D. D., of Illinois. The sermon was preached by the Right Rev. George W. Doane, D. D., of New-Jersey, who also united with the Right Rev. Benjamin B. Smith, D. D., of Kentucky, in presenting the Bishop elect to the venerable consecrator, the Right Rev. William White, D. D., of Pennsylvania, himself in the 49th year of his episcopacy, and then, for the 26th time, admitting a Presbyter to the Apostolic Office. The Litany and following prayer were read by the Right Rev. Benjamin T. Onderdonk, D. D., of this Diocese; and the remaining parts of the consecration office performed in his usual deeply impressive and affecting manner, by the presiding Bishop, who was assisted in the communion by the Right Rev. Bishops Moore, Chase, H. U. Onderdonk, B. T. Onderdonk, and Smith. The required testimonials were read by the Rev. William C. Mead, D. D., and the Rev. Samuel A. McCoskry; and the Bishop elect assisted in his investiture with the Episcopal habit, by the Rev. George Boyd and the Rev. Henry W. Ducachet, M. D., all of Philadelphia.

*Board of Missions.*—At a meeting of this body, held on Wednesday evening, in this city, the Rev. James Milnor, D. D., of New-York, was appointed General Agent and Secretary of the Committee for Foreign Missions: and the Rev. Benjamin Dorr, of Utica, N. Y., was appointed to the same station for the Domestic Committee. The salaries were fixed at $2300 per annum for each, exclusive of travelling expenses. The Committees are composed of the following gentlemen: *Domestic Committee*—Rev. James Milnor, D. D., Rev. F. L. Hawks, D. D., Rev. Henry Anthon, D. D., Rev. Manton Eastburn, Messrs. H. Carey, Anson Blake, B. L. Woolley, and Murray Hoffman. *Foreign Committee.*—Rev. Dr. Tyng, Rev. H. W. Ducachet, Rev. J. W. James, Rev. S. A. McCoskry; Messrs. P. H. Nicklin, J. B. Wallace, L. R. Ashhurst and John Welsh, jun. The bishops of the dioceses where the committees are located, together with their respective general agents and treasurers, are members ex officio.—*Phil. Rec.*

*Griswold Press.*—By a reference to the card of Bishop Smith, it will be found that the great object of his recent visit to Boston has been accomplished. By the liberality of individuals in the city, a sufficient sum has been raised to purchase a Press and the other necessary furniture of a printing office. These are to be employed in the cause of "Christ and the Church" in the far West. It adds not a little to the interest of this establishment that the very name has been given to it, which all the contributors would have selected—the name of our beloved and venerated diocesan. We shall have no fears for the influence of this press, if it but publish the truth with the ability, meekness, and primitive simplicity which distinguish the productions of the prelate form whom it is named.—Nor can we doubt that under the direction of the devoted, and able Bishop of Kentucky, such will be its character. The shipment of the press will be made as early as may be from No. 16 Central Wharf. Donations of paper wone be gratefully received, and duly forwarded.—*Christian Witness.*

*Episcopal Church in India.*—The Bishop of Calcutta, (Bishop Wilson,) in a charge recently published, states, that when the vacancies which are about being filled, are all suppled, there will be about 120 missionaries; and the stations, "which are, in part at least, served, about 120." We learn, with pleasure, this increase of ministerial strength in India: but what are these in a population so great, and a territory so extensive!

*Persecution.*—The *Archives du Christianisme* of July 23, quotes from the *Gazette Ecclesiastique* of Zurich, the information, that the Evangelical Christians of that valley, in number about 400, have suffered, since the death of the Emperor Francis, the most bitter persecution. They live as outlaws—cannot marry—nor be put in possession of an inheritance from their fathers, without abjuring their faith; and the fanaticism of their persecutors goes so far as to refuse them, after death, a decent burial: a proof, says the *Archives*, among many others, that the Romish clergy re, when permitted, as much embittered against the Gospel and its disciples, as at the time of the Reformation; and that we are right in recalling, from time to time, the bloody persecutions by which that Church has fought against the truth of God. What is ancient history, would become modern history from the day that the Papal clergy possessed the power of persecution. If such remarks are ever allowable, they must certainly be tolerated from the *Huguenots* of France—the land which witnessed the *dragonnades* of Louis XIV., and the unparalleled horrors of the massacre of St. Bartholomew.

The priests of the valley of Ziller charge this persecution upon the new Emperor, but the *Arshives* does not believe that he knows any thing about it.


### A CARD.

THE undersigned, having lately entered upon his duties as Missionary of the third mission station of the Protestant Episcopal City Mission Society, finds immediate occasion for books suitable for the Sunday School and Lending Library of the station.

Donations of proper books, or of money to purchase the same, would be thankfully received and duly acknowledged if left at the Protestant Episcopal Press, or with the subscriber, No. 401 Hudson street.

E. B. KELLOGG.

*New-York, Sept.* 14, 1835.


### CONNECTICUT CONVENTION.

THE next Annual Convention of the Diocese of Connecticut, will be held in Christ Church, Middletown, on Tuesday, the 13th day of October, at 11 o'clock, A. M.

By order of the Bishop,
JACKSON KEMPER, Secretary.

Norwalk,

A convocation of the clergy will be held in the church, at 9 o'clock, in the morning, on the same day of the opening of the Convention.

*** The Editor of the Episcopal Recorder is requested to insert the preceding notice.

### FRENCH PROTESTANT EPISCOPAL CHURCH DU ST. ESPRIT.

DIVINE service will recommence in the above church on Sunday next, 4th October, at the usual hour.

*September 29th* 1835.

## ACKNOWLEDGMENTS.

### GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of a parcel accompanied by the following letter:

*Susquehannah county, Pa.*

JAMES SWORDS, ESQ.

SIR,—I have long and ardently wished to contribute something for the benefit of the Mission at Green Bay; but living in the interior of Northern Pennsylvania, I knew of no way for me to act until I saw in the Missionary Record that you, Sir, would receive and forward whatever might be contributed. I have now taken the liberty to direct to your care a bed-quilt: a sister has added two pair of woollen socks. Hoping there might be some box in which there may be room to deposit them, we rejoiced at the opportunity, for silver and gold we had none, but hoped that such as we have might be useful, and accepted, as was the widow's mite.

May you, Sir, prosper in your labor of love, is the sincere wish of A FEMALE EPISCOPALIAN.

Further contributions and donations for the same object will be received with pleasure and carefully forwarded, if sent to the subscriber, at the office of the Washington Insurance Company, corner of John and Willliam streets. The season, however, is fast approaching when the navigation to Green Bay will be closed. Should articles be furnished, the case for them will be kept open until the 10th of October proximo, after which day the present opportunity will be lost.

JAMES SWORDS, *Agent, &c.*

*Sept.* 30, 1835.

### AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.

1835.
Sept. 25. A donation from Gerrit H. Van Wagenen, Esq., of Oxford, Chenango county, N. Y., by the hands of G. G. Van Wagenen, Esq., $10
A donation from a Friend to Sailors, to purchase Prayer books for their use, 5
$15

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane and 134 Christopher-street.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums:—

1835.
Sept. 28. A contribution from the ladies of Christ Church, Rye, Westchester county, N. Y., to constitute their Rector, the Rev. P. S. Chauncey, a Life Member, $10
From the Christian Benevolent Society of St. Stephen's Church, N. Y., by the hands of Mr. John H. Hurtin, their treasurer, 50
$60

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

### GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber gratefully acknowledges the receipt of *one hundred dollars*, from Stephen Warner, Esq., of Troy, N. Y., in redemption of his pledge made in Philadelphia, at the Anniversary Meeting of the Protestant Episcopal Sunday School Union.

FLOYD SMITH, *Treasurer.*

*New-York, Sept.* 25, 1835.

### LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

THE subscriber, in behalf of the Association, gratefully acknowledges the receipt of the following donations to the Library.

The Modern Traveller; or a popular description, Geographical, Historical, and Topographical, of the various countries of the Globe; ten volumes—from a friend to the Association.

BENJAMIN F. SHEPARD, *Librarian.*

New-York, September 14, 1835.

*Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 1st, from the following persons*, viz.

Postmaster, Charleston, S. C.—Rt. Rev. Bishop Onderdonk—Rev. T. W. Coit—Rev. S. G. Appleton—Thomas Latimer—Rev. Benjamin Dorr—Benjamin M. Brown—Rev. Mr. Jarvis N. Ayrault—R. T. Thom—P. E. Demill—I. N. Whiting—Rev. D. Brown—Rev. D. G. Tomlinson—H. & E. Phinney—Rev. Robt. A. Hallam—Joseph Nixon—B. R. Smith.

*Received by the Gen. Prot. Episc. S. S. Union.*

Postmaster, Providence, R. I.—Rev. B. Hutchins—Postmaster, Albany—Postmaster, Pechinsville—Postmaster, Windsor, Vt.—W. A. Harris—P. E. Demill—Rev. G. H. Norton—Mrs. H. Willoughby—Postmaster, Guilford—F. H. Cuming.


### THE DEAD WHO DIE IN THE LORD.

JUST received, and for sale at the Protestant Episcopal Press, *The Dead who Die in the Lord*, a sermon preached in St. Stephen's Church, New-Hartford, on Wednesday, July 26th, 1835, on occasion of the death of the Rev. Parker Adams, late Rector of said Church, by Benjamin Dorr, A. M., Rector of Trinity Church, Utica. Published by request of the Vestry of St. Stephen's Church.

### WANTED,

A Private Tutor, who is a classical scholar, to teach a youth in a family residing but a few miles from this City. Recommendations will be required. Address, Box 554, Post Office.

### SEMINARY FOR YOUNG LADIES, CHESHIRE, CONN.

THE winter term of Miss Cornwall's Seminary will commence the 14th of October.

*Tuition for term of twenty-two weeks.*

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|---|---|
| Common English Studies, | $6 00 |
| Higher English Studies, | 9 00 |
| French, | 9 00 |
| Latin, | 9 00 |
| Music, (including use of the instrument,) | 18 00 |
| Drawing and Painting, | 10 00 |
| Oil Painting included, | 15 00 |

Board can be obtained in the family with the Principal, and other families, at $1 50 per week, exclusive of washing, fuel, and lights.

As the number of boarders in the family with the Principal is limited to eight, it is necessary that all who wish board with her should make early application.

It is expected that all who enter the Seminary will continue till the close of the term, and no deduction will be made for absence, except in case of protracted illness. Pupils will be admitted at any time during the term, and will be charged only from the time they enter.

*References*—Rev. E. E. Beardsley; B. Beach, Esq., Cheshire, Conn.; Right Rev. Bishop Brownell; Rev. Dr. Wheaton, President of Washington College, Hartford, Conn.; Rev. Dr. Judd, New-Haven, Conn.; Rev. William Jarvis, Chatham, Conn.; Rev. Dr. Turner; Rev. Dr. Anthon; Rev. Dr. Hawks; Floyd Smith, Esq., New-York.

*September 15th*, 1835.


### UNIVERSITY OF THE CITY OF NEW YORK.

THE approaching term will commence on Monday the 5th of October next. The examination of candidates for admission will be held on the previous Wednesday, and on the succeeding days in the same week, at 10 o'clock, A. M.

Gentlemen who contemplate joining the class of resident graduates, are requested to apply to the Chancellor during the week appointed for the examination of candidates.

The term will be opened and the examination held in the new building now erected for the University on Washington-square. All the lecture rooms required by the classes will be in readiness within the course of a few days; and the Janitor will be in daily attendance from and after Monday, the 28th instant, to point out the apartments of the several officers to those who may wish information respecting them.

J. M. MATTHEWS, Chancellor.

New-York, Sept. 20th, 1835.

## THE MARTYRDOM OF IGNATIUS, THE FRIEND OF ST. PETER, AND BISHOP OF ANTIOCH, AT ROME.

Not long after the ascension of Trajan, Emperor of Rome, Ignatius, who had been the disciple of St. John the Apostle, and who had himself shown forth in his conduct all the features of the apostolic character, was actively engaged in the task of superintending the Church of Antioch. He had been recently directing its affairs, when it was struggling through those frequent days of storm and persecution, which occurred during the reign of Domitian; and like a skilful pilot, with rudder and with cable, he had borne up against the swelling and insurgent billows, by prayer, by fasting, by assiduous teaching, in dependence on the Holy Spirit, as one who was deeply concerned that not one soul should perish among the weak and the simple that were intrusted to his care. It was not, therefore, without satisfaction, that he witnessed the calm which the Church enjoyed during the temporary cessation of persecution; though, at the same time, for himself he had much misgiving, that he as yet fell short of the perfect love of Christ, and had not arrived at the highest elevation which is offered to a disciple's hopes. He felt that were he to make the confession of martyrdom, he would attain a more close similitude to his divine Master. For the few succeeding years he continued at the head of the Church, a burning and shining light; and truly the expositions which he gave of the Holy Scriptures spread a bright reflection upon the hearts of all around him. At length he attained the object of his hopes.

It was in the ninth year of Trajan, when that monarch, elated with his recent victories over the Scythians, Dacians, and several other nations, appears to have regarded the pious brotherhood of Christians, as forming the only exception to the universality of his conquests; and he accordingly issued his threats of persecution against any persons who should refuse to perform the customary worship to the heathen gods; so that all who professed the Christian religion were either reduced by their fears to acquiesce in this worship, or were exposed to the prospect of death if they refused it. Alive to the danger which had fallen on the Church of Antioch, this valiant soldier of Christ permitted himself to be brought before Trajan, who was residing at the time in that city, and was on the eve of an expedition against Armenia and the Parthians. When brought into the imperial presence, he was thus addressed by Trajan:—"Who art thou," he said, "and what evil spirit is exercising its malice upon thee, that thou hast thus adventured to transgress the commands which I have given, and even to exercise such persuasion upon others, as has brought them to a miserable end?" Ignatius answered, "I bear the title of Theophorus; evil spirits cannot influence the acts of those who bear that name; the servants of God are protected from the approach of demons. But if, in supposing the malice of such beings toward me, you imply my hostility against them, I admit that you are not mistaken. For I am the subject of a heavenly king, whose name is Christ, and by his help I bring to nought the counsels of the evil spirits." "What signifieth the title Theophorus?" inquired Trajan; "to whom belongs it?" "It belongs," replied Ignatius, "to all who carry Jesus Christ in their bosoms." "Then," said Trajan, "do you think that we have not our gods in our minds, when we employ them to fight with us against our enemies?" Ignatius answered him; "You do wrong to designate as gods, the demons whom the Heathen worship. There is one God, who made the heavens and the earth, and all that is in them; and there is one Jesus Christ, the Son of God, the only-begotten, of whose kingdom I am an expectant." "Do you mean," inquired Trajan, "that person, who was crucified in the time of Pontius Pilate?" "Him," replied Ignatius, "I mean, who nailed upon his cross both the sins which I have committed, and the being that led me to commit them, and who has decreed that all spiritual craft and malice shall be put under the feet of them, who carry him in their bosoms!" "Do you then," asked Trajan, "carry a crucified man within you?" Ignatius answered, "I do; for it is written, 'I will dwell within them, and I will walk among them.'" Trajan then issued this sentence. "We command that Ignatius, who says that he carries about within him, one who has been crucified, be carried by soldiers in chains unto the great City of Rome, there to be devoured by wild beasts, for the public gratification." When the holy martyr heard this announcement, he cried out with joy, "I thank thee, O my Master, for that thou hast permitted me to show forth, in the penalty I am to suffer, the perfect love I have toward thee, and hast associated me with thine Apostle Paul, in these iron bonds." So saying, he gladly put on the chains, and after offering up a prayer for the Church, and commending it with tears to the Lord, he was withdrawn like some leader of a goodly flock, the foremost of its associates in grace and stature, being destined, under the conduct of a harsh and savage soldiery, to become a prey for the wild beasts at Rome.

Maintaining a tone of mind thus elevated, and happy in the prospect of the closing scene, he travelled from Antioch to Seleucia, and proceeded forward by sea; and on arriving after a troublesome voyage at Smyrna, he gladly took the opportunity of disembarking to visit the holy Polycarp, who at that time was bishop of the Smyrnæans, and who was his fellow-disciple, both having at a former period received instruction from St. John the Apostle. After having continued some time the guest of Polycarp, and having communicated with him in spiritual gifts, he declared the joy he found in his bonds, and invited him to give all diligence in assisting the main object of his desires; which was, that the wild beasts might make him an early prey; and so, retiring from the sight of this world, he might pass into the presence of Christ. To assist him in this object, he more particularly invited St. Polycarp. But he extended the request to the Church in general; for the churches and cities of Asia had, through their bishops, presbyteries, and deacons, received the holy man; and all were pressing forward to meet him, from their anxiety to partake in the spiritual gifts which he distributed.

It was in terms like those which have been stated, that he gave evidence of the integrity of that love for his Saviour, which was now leading him through a good confesssion to his heavenly inheritance; and he was assisted herein by the zealous prayers offered up by the persons who were with him, with a reference to the season of his trial. In repayment of the kindness shown him by the churches which received him on his journey, he sent by their superiors certain letters of thanks, which breathed forth the graces of a Christian spirit, in the language of supplication and warning. And, noticing what kindness of feeling was exhibited on all sides toward him, he began to fear, that now, while the glorious gate of martyrdom lay open before him, the affection of the Christian brotherhood would lead them to interfere with his devotion to the Lord; and he therefore addressed the Church of the Romans in an epistle on the subject.

Having, by that epistle, engaged in his own view those of the brethren at Rome, whose intentions had been opposite, he left Smyrna, and proceeded on his voyage. The object of his military guard, in thus hurrying him forward, was, to arrive at Rome in time for the games which are publicly held in that great city; so that the populace might see him, when he gained his crown of martyrdom, by being thrown to the wild beasts. He touched at Troas, and then crossed to Neapolis; and traversing Macedonia, by way of Philippi, advanced to the parts of Epirus near Epidamnus; here finding a vessel on the coast, he crossed the Adriatic, and entered the Tyrrhene sea. As he was coasting in sight of the various islands and towns, the City of Puteoli was pointed out to the holy man, and he expressed a strong desire to disembark there, in order that he might tread in the very footsteps of the Apostle Paul. But as the wind arose violently, and the vessel was running before it, he was prevented from doing so; and therefore passed straight onward, not without remarking how good and blessed a love was once exhibited by the brethren in that spot. [Acts xxvii. 13, 14.] Taking advantage of the wind, which during the whole day and ensuing night continued favorable, we hurried forward; unwillingly ourselves, for we wept at the thought of that just man's separation from us; but he, on the other hand, was well satisfied with an early removal from this world, in the hope of being sooner joined unto the Lord he loved. We landed at the Roman Havens, nearly at the close of their unhallowed games. The soldiers expressed impatience at the tardiness of our arrival; and the bishop was glad to acquiesce in their demand to hasten forward.

The party was therefore hurried on from the place of landing called Portus: and, reports concerning the holy martyr having gone before his arrival, he was met by certain brethren, whose minds were in a mingled state of fear and joy;—of joy, at being counted worthy to meet with him, whom the Saviour had taken up in his arms, while at the same time they shuddered at the thought of such a man being dragged away to death. To some of them he expressed a wish that they should hold back from interference; as, in the ardor of their feelings, they declared an intention of inducing the populace to ask that this good man might not be killed. Knowing this, he implored all, after saluting them, to show him a true love; expressing himself more largely on the point, than in his epistle; and entreating them not to injure the prospects of one who was hastening to his Lord. And so, with all the brethren on their bended knees, he besought the Son of God for the churches, that he would remove from them this persecution, and confirm the brotherhood in all mutual love. After which he was hurried off to the amphitheatre, and straightway cast down into it, as the Emperor had ordered, nearly as the games were going to close. It was on that high day, which the Romans call the thirteenth, and multitudes were accordingly assembled. He was thrown to the wild beasts at a spot close to the temple; and so was speedily carried into effect the desire of this holy martyr Ignatius, according to that which is written, "The desire of the righteous shall be granted." For thus he was a burthen to none of his brethren from the trouble of gathering up his remains; a consummation in correspondence with a wish, which he had previously expressed in his epistle. The harder parts were alone left, and those were gathered up and carried to Antioch, where they were wrapped in a linen cloth, and deposited with the brethren of that holy Church,—a treasure rendered invaluable, by the Christian graces which had adorned the martyr's life.

This event took place on the thirteenth day before the Kalends of January, that is, on the twentieth of December. The Consuls at Rome were Syrus, and Senecius for the second time. We personally witnessed every thing, and passed the following night within doors, in tears; and often knelt we down, and addressed to the Lord a prayer that he would strengthen that reliance in him, which the event of the day had tended to disturb. For a little time we reposed in sleep, and, on our doing so, some of us presently saw him, leaning over and embracing us; others saw our blessed Ignatius praying over us, as he had previously been doing; while to others he appeared, with the marks of recent struggles and exertions upon him, but now come up, and standing before his Lord, his labors over, and rejoicing with exceeding gladness. After comparing the visions which thus presented themselves in our dreams, we sang a hymn to God, the giver of all good, and uttered the language of benediction over the departed saint.

And now we make known to you the day and time at which this event occurred; that at the season of his martyrdom we may gather together, and collect a portion of the spirit which animated this courageous champion and martyr of Christ, who trod down Satan beneath his feet, and finished according to his hope his career of love and zeal, through Jesus Christ our Lord; to whom, with the Father and the Holy Ghost, be glory and power throughout all ages! Amen.

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From this narrative, we learn to make the most of our time, wherever we are, and however circumstanced. We are always on our trial, always have duties, always can be promoting God's glory. Ignatius wrote his letters when he was a prisoner, travelling a weary way across a whole continent to his death. And of all his labors through forty years, these letters alone have been preserved to us. When then we are in pain or trouble, and begin to despond, and think our labor has no fruit, let us think of this blessed martyr, praise God, and take courage.

*Records of the Church.*

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From the (London) Christian Observer.

## PREPARATION FOR THE MINISTRY.

1. It is clear that the steward of Christ's mysteries, to be an able minister of the New Testament, must be 'taught of God.' But it is no less clear, that he must not neglect to avail himself of all attainable means of preparation for his holy office. As much as lieth in him, he must apply himself wholly to this one thing, and draw all his cares and studies this way. It was sound advice from a Christian pastor and a father, when he wrote to his son, whose views were directed to the ministry:—'From the day that a youth, on Christian principles, is devoted to the ministry, he ought to become a divinity student, and all his studies should bend to the one grand object.'*

So thought and so acted the fathers of the primitive Church, whose dread of the responsibility of the ministerial charge was such, that they fled from Holy Orders as from a snare for their souls, considering that the pastoral care was a work more suited to angels than to mortal man.

So also thought and acted the fathers of our own Church—men whose lives show that they had drunk deep of the spirit of Christianity, and were profoundly touched with a sense of the importance of the truths they were called to promulgate. What is related of Dr. Donne is nothing more than the history of the holy diffidence with which the sacred office was approached in general by those devoted men, who seem to have thought the labor of their whole lives too small a preparation for its vast importance. 'The King descended to a persuasion, almost to a solicitation of him to enter into sacred orders; which, though he then denied not, yet he deferred it for almost three years, all which time he applied himself to an incessant study of textual divinity, and to the attainment of a greater perfection in the learned languages, Greek and Hebrew.' Contrast with this the affecting remonstrance of a bishop of our Church, (Burnet,) whose language must often painfully recur to the mind of those on whom rests the heavy responsibility of imposition of hands. 'As such a method as I have proposed would probably strike some with a due awe of divine matters, so as to keep them at a distance until they were in some sort prepared for them; so it would oblige such as come to it, to bring along with them a serious temper of mind, and such a preparation of soul as might make that their orders should be a blessing to them, as well as that they themselves should be a blessing to the Church. It must be the greatest joy of a bishop's life, who truly minds his duty in this weighty task of sending out laborers into God's vineyard, to ordain such persons of whom he has just grounds to hope that they shall do their duty faithfully in reaping that harvest. He reckons these as his children indeed, who are to be his strength and support—his fellow-laborers and helpers—his crown and his glory. But on the other hand, how heavy a part of his office must it be to ordain those against whom perhaps there lies no just objection, so that, according to the constitution and rules of the Church, he cannot deny them; and yet he sees nothing in them that gives him courage or cheerfulness. They do not seem to have that love to God, that zeal for Christ, that tenderness for souls, that meekness and humility, that mortification and deadness to the world, that becomes the character and profession which they undertake; so that his heart fails him, and his hands tremble when he goes to ordain them.' Baxter complains to the same effect. 'Alas, it is the common danger and calamity of the Church to have unregenerate and inexperienced pastors, and to have so many men become preachers before they are Christians, who are sanctified by dedication to the altar as the priests of God before they are sanctified by hearty dedication as the disciples of Christ.' Flavel's views of the sacred office should be well considered by every aspirant to it—'I may say to him that snatches at the ministry, as Henry IV. did to his son that hastily snatched at the crown, "He little knows what a heap of cares and toils he snatches at." The labors of the ministry will exhaust the very marrow from your bones, hasten old age and death.'

2. The seclusion of our Lord, as well as of the Baptist, for so large a portion of their lives, before they entered upon the active employments of their ministries, recommends to the candidate for the pastoral office the duty of previous retirement. 'How many graces,' says Quesnel, 'how many lights were for thirty years concealed in the deserts, while the darkness of ignorance and vice increased on the earth!' In retirement the future minister will make proof of his armor; and when, like John, he has 'grown' by feeding on the bread of life and prayer, and 'waxed strong,' under the teaching of the Holy Spirit, he will come forth obedient to his Lord's call at the time for his 'showing,' and enter into that portion of the vineyard where an open door is set before him, bringing with him those fruits of study and meditation which God's grace has enabled him to lay up in store. 'How great is the difference,' remarks the same pious commentator, 'betwixt a preacher formed gradually by the hand of God in retirement, fasting, and prayer, and those ordained in haste, who have no other school but the world, no other masters besides themselves, and no other preparation than human studies, interrupted by worldly conversations, diversions, play, good cheer, &c.!'

Bishop Burnet instances the example of Gregory of Nazianzum to the same effect.

Nor is Christian retirement less essential for the minister himself than for the aspirant to the ministry. His Lord's injunction should be imprinted on his memory, and find a place in his practice—'Enter into thy closet, and shut thy door.' Neglect of these refreshing seasons will lower the tone of his ministry, and give it a cold and unedifying character. In depriving himself of approach to God, his people will suffer by the absence of experimental religion, which will be perceptible in his instructions. There will be a want of that life and energy of devotion, which are only derived from a close walk with God, and by waiting on him in secret with private communion and prayer. Mr. Cecil asks in his usual striking manner—'What then should a young minister do?' His office says—'Go to your books! Go to retirement! Go to prayer!' 'No,' says the enthusiast, 'Go to preach! Go and be a witness!' A witness! Of what? He does not know.' On the other hand, frequent intercourse with God in retirement, seasons of abstraction from the petty cares inseparable from the machinery of parochial ministrations; opportunities for private study of the heart, examination of motives, solemn retrospect of the past, and renewed dedication and consecration of the soul to the work of an evangelist, will send him back to his pulpit and his parish recruited for his public and pastoral duties, with his spirits invigorated, and his hands strengthened, and testifying to his people by his very look and manner, that his conversation has been in heaven.

*Charles Richard Sumner.*

* Life of Legh Richmond, p. 579.

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From Wilberforce's Practical View.

## NEGLECT OF THE PECULIAR DOCTRINES OF CHRISTIANITY.

But the grand radical defect in the practical system of these nominal Christians, is their forgetfulness of all the peculiar doctrines of the religion which they profess—the corruption of human nature; the atonement of the Saviour; and the sanctifying influence of the Holy Spirit.

Here, then, we come again to the grand distinction between the religion of Christ and that of the bulk of nominal Christians in the present day. The point is of the utmost practical importance, and we would therefore trace it into its actual effects.

There are, it is to be apprehended, not a few who having been for some time hurried down the stream of dissipation in the indulgence of all their natural appetites, except, perhaps, that they were restrained from very gross vice by a regard to character, or by the yet unsubdued voice of conscience; and who, having all the while thought little, or scarcely at all, about religion, "living," to use the emphatical language of Scripture, "without God in the world," become in some degree impressed with a sense of the infinite importance of religion. A fit of sickness, perhaps, or the loss of some friend or much loved relative, or some other stroke of adverse fortune, damps their spirits, awakens them to a practical conviction of the precariousness of all human things, and turns them to seek for some more stable foundation of happiness than this world can afford. Looking into themselves ever so little, they become sensible that they must have offended God. They resolve accordingly to set about the work of reformation. Here it is that we shall recognise the fatal effects of the prevailing ignorance of the real nature of Christianity, and the general forgetfulness of its grand peculiarities. These men wish to reform, but they know neither the real nature of their distemper nor its true remedy. They are aware, indeed, that they must "cease to do evil, and learn to do well;" that they must relinquish their habits of vice, and attend more or less to the duties of religion; but having no conception of the actual malignity of the disease under which they labor, or of the perfect cure which the Gospel has provided for it, or of the manner in which that cure is to be effected,

"They do but skim and film the ulcerous place,
While rank corruption, mining all within,
Infects unseen."

It often happens, therefore, but too naturally in this case, that where they do not soon desist from their attempt at reformation, and relapse into their old habits of sin, they take up with a partial and scanty amendment, and fondly flatter themselves that it is a thorough change. They now conceive that they have a right to take to themselves the comforts of Christianity. Not being able to raise their practice up to their standard of right, they lower their standard to their practice: they sit down for life contented with their present attainments, beguiled by the complacencies of their own minds, and by the favorable testimony of surrounding friends; and it often happens, particularly where there is any degree of strictness in formal and ceremonial observances, that there are no people more jealous of their character for religion.

Others, perhaps, go further than this. The dread of the wrath to come has sunk deeper into their hearts; and for awhile they strive with all their might to resist their evil propensities, and to walk without stumbling in the path of duty. Again and again they resolve: again and again they break their resolutions.* All their endeavors are foiled, and they become more and more convinced of their own moral weakness, and of the strength of their indwelling corruption. Thus groaning under the enslaving power of sin, and experiencing the futility of the utmost efforts which they can use for effecting their deliverance, they are tempted to give up all in despair, and to acquiesce under their wretched captivity, conceiving it impossible to break their chains. Sometimes, probably, it even happens that they are driven to seek for refuge from their disquietude in the suggestions of infidelity, and to quiet their troublesome consciences by arguments which they themselves scarcely believe, at the very moment in which they suffer themselves to be lulled asleep by them. In the meantime, while this conflict has been going on, their walk is sad and comfortless, and their couch is nightly watered with tears. These men are pursuing the right object, but they mistake the way in which it is to be obtained. The path in which they are now treading is not that which the Gospel has provided for conducting them to true holiness, nor will they find in it any solid peace.

Persons under these circumstances naturally seek for religious instruction. They turn over the works of our modern religionists, and as well as they can collect the advice addressed to men in their situation, the substance of it is, at the best, of this sort: "Be sorry indeed for your sins, and discontinue the practice of them, but do not make yourselves so uneasy. Christ died for the sins of the whole world. Do your utmost; discharge with fidelity the duties of your stations, not neglecting your religious offices; and fear not but that in the end all will go well; and that having thus performed the conditions required on your part, you will at last obtain forgiveness of our merciful Creator, through the merits of Jesus Christ, and be aided, where your own strength shall be insufficient, by the assistance of his Holy Spirit. Meanwhile you cannot do better than read carefully such books of practical divinity as will instruct you in the principles of a Christian life. We are excellently furnished with works of this nature; and it is by the diligent study of them that you will gradually become a proficient in the lessons of the Gospel."

But the holy Scriptures call upon those who are in the circumstances above stated, to lay afresh the whole foundation of their religion; gratefully to adore that undeserved goodness which has awakened them from the sleep of death; to prostrate themselves before the cross of Christ with humble penitence and deep self-abhorrence; solemnly resolving to forsake all their sins, but relying on the grace of God alone for power to keep their resolution. Thus, and thus only, do they assure them that all their crimes will be blotted out, and that they will receive from above a new living principle of holiness. "Believe in the Lord Jesus Christ, and thou shalt be saved." "No man," says our blessed Saviour, "cometh unto the Father but by me." "I am the true vine. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." "He that abideth in me and I in him, the same bringeth forth much fruit; for without," or severed from "me, ye can do nothing." "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works."

* If any one would read a description of this process, enlivened and enforced by the powers of the most exquisite poetry, let him peruse the middle and latter part of the fifth book of Cowper's Task.

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From the Cincinnati Catholic Telegraph.

## MISSIONARIES OF CHINA.

In 1711, the Jesuits erected a church within the precincts of the palace at Pekin. It was a master-piece of architectural beauty, and was adorned with fine paintings representing scenes from Scripture. This excited the envy of the censors, who complained to the Emperor that these foreigners possessed within sight of the imperial palace itself, an edifice which far exceeded any other in chasteness of architecture, and begged that it might be razed to the ground. The Emperor gave them to understand that the care of the building did not come within the sphere of their business, which he requested them to attend to. Kang-he then composed and presented to the Jesuits the three following sentences to be inscribed on the edifice thus, on the front:—"To the genuine principle of all things." On one of the columns, "He is infinitely good and infinitely just; he enlightens, he supports, he directs all things with supreme authority and with sovereign justice." On the remaining column, "He had no beginning; he will have no end; he produced all things from the commencement of time; he it is who governs them and is their real Lord."

The enemies to Christianity strove with untiring energy to fill the mind of the Emperor with prejudices against the missionaries. The privations endured by the Jesuits were dreadful—even those who resided in the capital were strictly watched. But they sought not earthly happiness—they labored only to proclaim God's word.

In 1716, a mandarin who had visited the Indian archipelago found means to poison the confidence of Kang-he, by pretending to have discovered that some dreadful dangers would result from the introduction of the Christian missionaries into the empire. Seconded by the report of the tribunal at Pekin, the statement was ratified by the Emperor, and edicts issued by which Christianity was forbidden to be practised, and the Chinese Christians commanded to abjure their adopted religion. All the missionaries who had not received the royal permission to reside, were sent to Canton. Kang-he was soon afterward attacked with a dangerous illness that threatened his life—the Chinese physicians (some of the same who administered to a former emperor a draught of the liquor of immortality, of which he died,) gave up all hopes of his recovery. At this juncture, the Jesuits being allowed access to the Emperor, administered remedies by means of which he soon recovered. This circumstance somewhat appeased the rigor of the persecution.

Kang-he died in 1722, and was succeeded by Yung-ching. Since the days of Kublai no greater prince sat on the Chinese throne. "Without being proud at his own great attainments, he profited by the advice of others, and though it has never been acknowledged, many good regulations emanated from the Jesuits, his sincere friends and instructers. The Jesuits, who were unwearied in advancing their own interests, wrote complete and interesting treatises upon diverse sciences in Mantchoo as well as Chinese. Their works upon anatomy, all the branches of medical science, physics, philosophy, &c., are still extant, but are no more read. The memoirs of the Academy of Sciences were translated by them into Mantchoo; a laboratory erected at Pekin, and the observatory excellently regulated and improved."—*Gutzlaff.*

Less confident in his own energy than his predecessor, Yung-ching allowed his fears to be worked upon until he persuaded himself that the missionaries were dangerous. Already prejudiced to bitterness toward the Jesuits, he countenanced the persecution commenced in the provinces of Fuh-Kien and Che-Keang, and notwithstanding the interference of the Lee-poo, he determined upon their ruin. Three hundred churches in one province alone were either pulled down or converted into idol temples; and throughout the empire 300,000 Christians were forcibly deprived of their spiritual guides. The sufferings of the missionaries during the persecution would have overcome any but men whose hearts were inflamed, and whose nerves were strung by an implicit confidence in the great Being who protected them. Many of the Jesuits returned secretly to their anxious flocks, and some were recalled by the Emperor, who found it impossible to fill their places in matters of science. Yung-ching's enmity was inflamed by the steady devotedness with which many members of the imperial family still clung to the "Christians' God," who although threatened with, and actually sentenced to imprisonment and banishment, lived and died in confirmed communion with their persecuted and beloved teachers.

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From the (London) Christian Observer.

## ON THE WORDS "SABBATH," "SUNDAY," AND "LORD'S DAY."

Some excellent persons, besides the Society of Friends, have a peculiar antipathy to the word 'Sunday;' so much so, that a very excellent clergyman is reported to have lately inquired whether he might not lawfully substitute 'Sabbath,' or 'Lord's day,' for Sunday, wherever the latter occurs in the services of the Church—as, for instance, in announcing the Lord's Supper, 'On Sabbath next I purpose,' &c.; or, 'next Lord's day being Easter Lord's day,' or, being 'White Sabbath.' It is surely very narrow-minded and inconsistent for a member and clergyman of the Church of England to make a difficulty about the use of a word which is constantly used in our services, and which is not exceptionable in itself. No person using the word now thinks of the worship of the material sun; and if we spiritualize it, so as to refer to the Sun of Righteousness, it becomes highly appropriate and expressive. Till the time of the Puritans the word 'Sunday' was always used in England, as it continued to be by the members of the Church of England afterward; and to this hour there is something very displeasing to most persons, even of piety, south of the Tweed, in the sound of Sabbath newspapers, and even of Sabbath schools. The Sabbath day, 'dies Sabbati,' in acts of Parliament, and in the Journals of the Houses of Lords and Commons, always means Saturday, and not Sunday. The first day of the week is not the Sabbath: it comes indeed in its place, and may be properly called 'the Christian Sabbath;' but the New Testament name is the 'Lord's day:' and if the popular language is to be altered, this ought to be substituted, rather than, with the Quakers, the First day; or with the Presbyterian Church, from whom many of our dissenters learned it, the Sabbath day. There cannot be any thing improper in using the phrase Lord's day in serious discourse—and I think the 'Lord's day Society' did right in taking for its abbreviation that name, as 'the Sunday Society' would be absurd—but it would be fastidious, if not irreverent, and a breach of the third commandment, to adopt it on every occasion; so as to speak of Trinity Lord's day, Quinquagesima Lord's day; 'I was on Lord's day week at Brighton, and shall be on Lord's day fortnight at Dover;' 'the service for the Monday and Tuesday in White Lord's day week.' Why not change the words Monday and Tuesday also, as the Quakers do?

But the only serious objection which I would bring against this change of popular language, is the unfair censure which it would cast upon our Church. Our Prayer-book would become heathenized from end to end; and there would be a very painful contrast between the reading-desk and the pulpit. If it were a case of conscience, as in the instance of the Quakers, nothing could be said in reply; but if it be not, it is surely unwise to place over-much stress upon the matter; or to censure a reverend brother, as I have known done, for saying from the pulpit, what he had just said from the desk, that he intended on 'Sunday next' to administer the Lord's Supper. If we once begin to alter every word the original derivation of which was exceptionable, we shall not only change the weeks and months, and call Christmas-day—(I forbear to say what, as it might sound painfully ludicrous)—but we must innovate upon the whole structure of language. But the kingdom of God does not consist in such trifles. Christianity is too large and elevated to be affected by the use of this word or that word; and there is danger lest, in quarrelling for phrases, we neglect weightier matters. Let those who have no scruple in such matters as the above, not think their brethren too precise; and let not those who have scruple impute to others laxity. A phrase is never so much abused as when it is made a Shibboleth to quarrel about, instead of a watch-word for union.

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